

Catechetical Evangelization

OLIVER D. BALTZLY



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Catechetical evangelization : lectures on
the great themes of our holy religion as set
forth in the five parts of Luther's catechism



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CATECHETICAL EVANGELIZATION

LECTURES ON THE
GREAT THEMES OF OUR HOLY RELIGION
AS SET FORTH IN THE FIVE PARTS
OF LUTHER'S CATECHISM



OLIVER D. BALTZLY, Ph. D., D. D., LL.D.

Pastor of
Kountze Memorial Evangelical Lutheran Church
Omaha, Nebraska

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By OLIVER D. BALTZLY
Omaha, Neb.

To the thousands who have attended these lectures and have thereby attained to a better knowledge of Christian faith and life; who, having come into living fellowship with the only-begotten Son of God, have confessed His name in the Church before men—

TO THEM THIS VOLUME IS
AFFECTIONATELY
DEDICATED

PREFACE TO THE FIRST EDITION

Our Lutheran Church in America is facing a new condition and getting a new consciousness of her mission to the unchurched millions. The disposition prevailed formerly to look primarily and almost only, after those Lutherans who came from Europe, and the children that grew up in the parish. It may even be questioned whether due diligence and wisdom have been exercised toward those seventeen millions of Lutherans and their children; for, instead of having twelve to fifteen million members, we have less than three million members in our Lutheran Church in America.

Whatever failures have marked the past, however, nothing will be gained by weeping over lost opportunities. The thirty-five million unchurched adults in the United States are a sufficient challenge to call out every ounce of energy and devotion to the task of reaching as many as possible of these people, some of whom live in every community, or we shall be rightly charged, among men and before God, with being derelict in our duty.

There are evidences that a growing consciousness of the situation is taking place. Outstanding leaders of our Lutheran Church are taking up the cause of evangelism with conviction and courage. It is equally evident that the old method of "high-powered evangelism" is a thing of the past, for those who once employed it have now abandoned it as inefficient and inadequate. "Every pastor his own evangelist" is receiving emphasis now, and rightly so. We are firmly persuaded that the methods which every pastor can use with surprising results is catechetical evangelism.

As a contribution to that end, this volume has been prepared.

Pentecost, 1927.

PREFACE TO THE SECOND EDITION

The cordial reception given to this book and the quick disposal of the first edition are a splendid tribute to the alertness of our Lutheran pastors for whatever may increase their efficiency for Christ and His Kingdom. It is also gratifying to know that ministers in other denominations are becoming increasingly interested in this effective way of evangelization.

This second edition has been carefully revised, and some additions have been made that I believe will add materially to its value.

In response to inquiries about "How I Teach the Catechism," a chapter has been added on this subject.

I am indebted to Rev. Dr. Leander S. Keyser, Professor of Systematic Theology, Hamma Divinity School, Springfield, Ohio, for his careful review of the present edition and his valuable suggestions.

With a keen realization of the value that such a volume as this would have been to me in my earlier ministry, this second edition is sent forth on its mission, with the sincere hope that it may prove useful to others.

Pentecost, 1930.

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CATECHETICAL EVANGELIZATION

How would you like to double, treble, quadruple your church membership? Double, treble, quadruple it, not for the sake of numbers, but for the sake of bringing that many more lives into touch with Jesus Christ. It can be done. It has been done. And, brother pastor, what is of greater interest to you, YOU can do it. There is no trick about it; no secret scheme; no complex machinery to operate; no great plan to put in motion; nothing of the kind; just a plain, simple, evangelical method, that reaches all ages and all classes and that is within the possibility of every pastor and is strictly in keeping with Biblical teaching.

It is not preaching alone that brings such increase as has been mentioned; preaching has its place; it is indispensable and fundamental to the church; the very best sermons should always be prepared for the preaching services. And yet with all this, preaching fails to reach the available millions outside of the church. Millions are not available; they are hardened by sin. But other millions *are* available, and every one of this unconverted host is a tremendous challenge to every minister of Christ. What consecrated minister does not feel this challenge?

But how can the portion of these available millions in his community be reached? And they are in practically every community. How can they become interested in Christ and His church? Catechetical evangelization as herewith suggested will do it. It has been tried by the writer for twenty-three consecutive years under varying conditions, without a failure.

THIS METHOD PRE-EMINENTLY SUCCESSFUL

Catechetical evangelization! What is catechetical evangelization? It is nothing other than getting men and women to take instruction in the Bible and its great saving truths, according to the five parts of the Catechism. A systematic and carefully prepared course of instruction (not mere questions and answers), according to the Commandments, the Creed, the Prayer, and the Sacraments, cannot be surpassed in spiritual content for awakening and developing a saving knowledge of, and faith in, Christ Jesus. The great evangelical themes are all there.

But will men and women take such instruction? They certainly will, and are glad to do so. There is no other method so effective in reaching the unsaved.

BUT WHAT IS THE METHOD?

Note that I say *method*. There must be method in catechetical evangelization. Before any evangelism can take place anywhere or in any way, you must have people there to be evangelized. They will not, however, crowd into your classes upon the mere announcement of a course of instruction, any more than they will crowd into a week of special meetings. How, then, can unconverted people be gotten together to be evangelized?

Let us learn a lesson from the business world. One of the greatest business achievements in the world is life insurance, with millions upon millions of policy-holders and millions of dollars in reserve funds. How has it all been accomplished? Certainly not by waiting for men and women to hunt up the companies and ask for the policies. They have gone after the people, gone after them day and night, in season and out of season, pursued them, and thus have gotten them. This gigantic business owes its magnitude to the plan of diligently and persistently going after people.

Hundreds of other kinds of business use the same method; they have men on the road going everywhere to get business. These men make all kinds of personal sacrifices to get business; they are away from their homes a large part of the time; they endure the inconvenience of a different bed every night and frequently not a good one; but they are after business; they keep all kinds of hours to get their trains, and drive through rain and mud, cold and sleet; and all this they do to get business.

Retail firms adopt similar plans in their cities. They have men going from house to house to find out who have sewing machines, victrolas, Edisons, electric irons, washing machines, radio sets, and a host of other things. That's business; business up and going, and getting what it wants. The business man who waits for business to come to him gets nowhere. It is well understood in business circles that, if you want business, you must go after it, go after it hard, and with the best preparation possible.

Winning souls for Christ is a vastly bigger business than getting orders for goods or selling life insurance. Everything is small compared with it. And yet how little of the one and only successful method of business do we put into it! But this way of business is the very spirit of the gospel. "Go" is the commission; "Go into all the world;" "Go into the highways and hedges;" "Go," "Go," "Go," "Go," "Get you," "Go." It is just because this "go," "go," "go," "get you," "go," is not put into practice

that millions of people are outside of the kingdom of our Lord who would otherwise be in it, and our churches show an average gain of just a few instead of many.

Catechetical evangelization lends itself to this "go," "get you," "go," of the gospel in a most wonderful and effective way. It calls for a definite, systematic program that works.

THE FIRST STEP

The first step is to secure a list of prospects for your class. Do this months before your class is to begin, by gathering a list of all the unchurched people you can get from your weddings, funerals, pastoral calls, and other calls; get the names of unchurched folks from your parishioners; get just as large a list as you can; let no opportunity pass for adding to that list of prospectives; get every name available; be at it constantly; that's your business; and it's real business.

THE SECOND STEP

Apply the business method. The business man must have definite orders, and these orders must be signed; otherwise he would get nowhere. You have your prospects, but these prospects must be reduced to definite enrollments, signed by the persons themselves to insure regular attendance. Just "prospects" will result in nothing.

How, then, shall this enrollment be secured? Enlist as many of your church members as possible by announcing the course of instruction proposed and its purpose, and by preaching a few sermons on "responsibility to the unsaved." Use such texts as Ezekiel 3:17-21, "No one careth for my soul," "I have no one to help me." Such books as "Individual Evangelism," by Beach, "The Personal Touch," by Chapman, "Personal Soul-Winning," by Evans, "Studies for Personal Workers," by Johnston, and "Individual Work for Individuals," by Trumbull, will be helpful to the pastor. Ask for volunteers who will help the pastor. A sample of volunteer's card that may be used with profit is given at the close of this chapter. Have a meeting of your volunteers, and give them a clear understanding of just what is to be done, and some idea of how to solicit and secure enrollments. The general lack of knowledge of the Bible and the great Christian doctrines and the satisfaction of being "able to give an answer to every man that asketh you a reason of the hope that is in you," make an easy approach and a strong appeal to your prospects which you have selected for enrollment.

But the work of securing enrollment cannot be delegated entirely, or even for the most part, to others. The pastor himself must get at it with the diligence of the traveling salesman who is

working on a commission and must have business to buy bread for his family. That means work, intensive work, hard work.

But winning souls for Christ is the biggest business in the world; the greatest values and results are at stake. And here, as everywhere in life, "There is no excellence without great labor." See every prospect possible and get a definitely signed enrollment. This is essential to a successful class. You will find an enrollment card at the close of this chapter.

It is wise to explain that enrollment in a class does not in any sense obligate one to become a member of the church. That is the aim, of course, but many persons who are willing to attend instruction are not yet ready at that early stage to commit themselves as to church membership. This may be laid upon their hearts when presenting the doctrine and work of the Holy Spirit, and they will usually respond. But it should be left an open matter at the beginning.

ATTENDANCE

Keep a careful record of attendance. And every time one is absent, get in touch with him very soon, and secure a promise to be present at the next lesson; he has enrolled and promised to attend regularly, and you have a right to keep in contact with him and encourage him to be regular.

Then, too, your course of instruction is a systematic and consecutive presentation of the great fundamental doctrines of salvation, and thus regular attendance is essential to getting them. This can be fairly and rightfully urged, and it usually brings the proper response. This personal and persistent attention on the pastor's part will result in many persons becoming regular attendants who would otherwise lose out. This is not a theory—it works. I have followed this method in adult catechization for many years with most gratifying results.

CONDUCTING THE CLASS

At the beginning of each lecture in this volume you will find an outline. I have found such an outline to be very useful and helpful in both junior and adult instruction. The arrangement is such as to attract attention and to whet the mental appetite as much as possible. The blank spaces are to be filled in by each one as the lesson proceeds, giving each one something to do, while his own writing makes the notes personal. The outline as completed gives to each one a complete account of all the information imparted and a permanent and valuable record of the instruction given. Mimeograph or neostyle copies can be made at little expense. The use of the outline is heartily recommended.

Do not undertake too much in your first attempt. Let your course of instruction grow from year to year; and it will grow marvelously both with you and your hearers. Getting people into a class is the first task. The second is to make the instruction so interesting and vital that they cannot stay away. This means work. But why not? Souls for eternity are worth the best preparation of which one is capable.

RESULTS

Here you have results, results that are the joy and inspiration of the true and earnest pastor. Many who are outside of the church, young men and women, middle-aged people, and even the octogenarian, will be reached, really reached by this method of going out after them, definitely enrolling them in a specific course of instruction, by keeping in touch with them and keeping them regular, and instructing in the great truths of faith and life those who would otherwise never know the treasures of our holy religion.

Church membership doubled, trebled, quadrupled; who is not stirred? It is possible for every pastor. And you, brother pastor, can do it.

VOLUNTEER'S CARD

In the Eternal Counsel of God it has been ordained that His Kingdom shall be established in the hearts of men through the personal interest and efforts of His people.

In fulfillment of that divine obligation, I will gladly volunteer to assist in securing enrollments for the Course of Instruction which will begin

Your Name.....

Address..... Phone.....

Whom would you like to accompany you in this visitation?

..... Address.....

1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
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ENROLLMENT CARD FOR CATECHETICAL CLASSES

Desiring to know more about the Bible and the greatest doctrines of the Christian religion, and appreciating the opportunity offered in the Course of Instruction to be given in.....

Church, beginning....., I desire to be enrolled as a member of the class, and promise to attend regularly unless providentially prevented.

Signed.....

Classes:

.. Wednesday, 4:00 P. M.

Address.....

.. Wednesday, 8:00 P. M.

Telephone.....

.. Thursday, 8:00 P. M.

Put an X before the Class you will attend.

PRESENT CARD

Name.....

Check (✓) which you are:

.... Enrolled in Class.

.... Member of..... Church.

.... Visitor.

IF A VISITOR—Your address, please:

..... Telephone No.....

Did you attend church last Sunday? Yes..... No.....

HOW I USE THE CATECHISM

How do I use the Catechism? Not as it was taught to me. Neither do I teach it as I taught it in my earlier ministry. In those days I was a drill master, and many whom I took through the Catechism, "developed and explained," will, no doubt, recall the way they had to study and recite and repeat the answers.

I believed then, as I do now, that our Catechism surpasses any other religious book in setting forth the essentials of salvation; and I was as sure then as now that everybody, old and young alike, ought to be instructed in religion in order to experience a successful and satisfactory Christian life, and I was resolved to drill it into their minds. My efforts were fairly successful. When the evening of examination and review came, the catechumens acquitted themselves creditably before the church council.

But there was some disappointment connected with my catechization. In a year or two even the brightest scholars had forgotten those answers; and thus, while some of the truth remained with them, the thing I had striven for so earnestly in my drilling—lodgment of spiritual knowledge and an understanding of Christian truth—had not been attained as I felt it should be.

It was then that I determined to find a better way. I was convinced that we have in religion the greatest and most vital subject there is. It ought then to be presented attractively and effectively second to no subject.

Teaching is an art, a fine art; and I set about to apply the best principles in my catechetical work. The result was a new delight in teaching, with the most inspiring interest and larger church accessions by confirmation.

How, then, do I use the Catechism? I still insist on the members of my classes committing the chief parts of the Catechism—the Commandments, the Creed, the Lord's Prayer, Baptism and the Lord's Supper. These can be committed and retained with little difficulty by practically everyone. And they should be thoroughly committed, for they are the basis of our faith.

But these great statements of law and grace need to be illuminated, made attractive and applied. And how charming and appealing they are when so presented! The thousands who have attended these lectures and the never diminishing classes for confirmation attest the value of this better way.

THE FIRST STEP — PREPARATION

The first step in successful teaching is preparation. One cannot teach a thing that he does not know. That is why many teachers fail. And every teacher should realize that there is no short road to the acquisition of knowledge that is to be attractively presented. Every teacher, to be successful, must get down to real, genuine business with any subject that he expects to present. He must know it thoroughly.

This is as true in the successful teaching of the Catechism as in teaching any other subject. It applies to every topic that is to be presented.

When such preparation has been made, one has something worth while to give to his class; and people, both old and young, are interested when something worth while is given in an interesting way.

Do not expect people to be interested with a drab presentation of a subject. Enliven your instruction with choice illustrations and quotations. Then your catechumens will be interested. Notice that I say, *will be interested*; it is certain. There are no more interesting subjects than those included in our Catechism. They deal vitally with life—life as we meet it, live it, suffer it, triumph in it. Those subjects in the Catechism vibrate with life.

Then, too, when you have made this thorough preparation you are master of your subject, and you appear before your classes with an unconscious enthusiasm and charm that attracts and contributes much to the successful presentation of your subject. It will transform an otherwise commonplace duty into a throbbing, living, thrilling work.

But this self-assurance, enthusiasm, winsomness, *cannot be assumed*, and no one can have it unless he is willing to pay the price of alert preparation. Large success, moderate success, or meager success in catechetical work is determined chiefly by the measure of this attractive and thorough preparation. You cannot give to others what you yourself do not have.

THE SECOND STEP — METHOD

Not only must we have these great truths in our Catechism thoroughly in hand, but equally important is the presentation of these truths to your catechumens.

I have adopted the outline method as given before each lecture in this book. This outline, in mimeograph copy, is given to every one before each lesson. In some places the outline, as will be observed, is left incomplete. The members of the class are requested to fill in the supplied information at such places, as the lesson proceeds. This gives added personal attention and interest in the outline and makes it partly their own work.

THE USE AND VALUE OF THE OUTLINE

A most important item in teaching any subject is to get your class to take part. The more active part the members have in the lesson the more interesting it will be for them. This is one great value of the outline properly used. Note that I say "properly used."

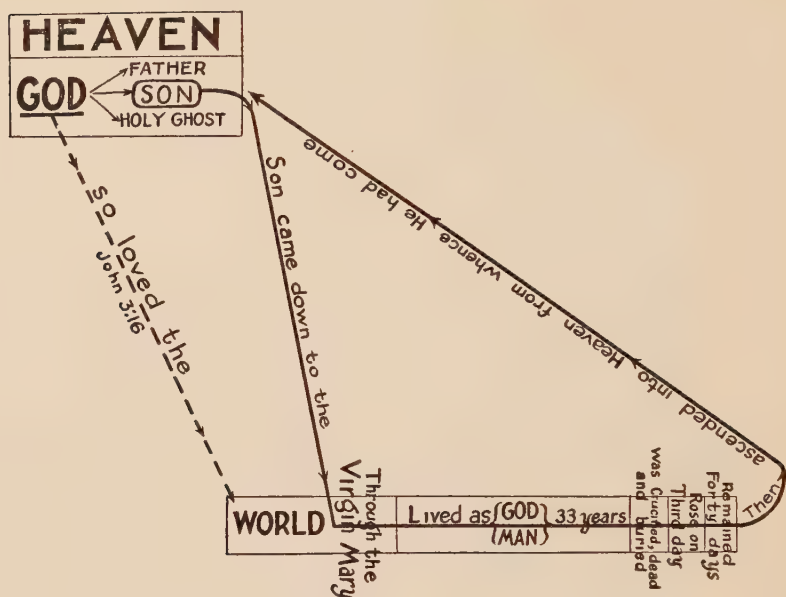
For a pastor merely to talk to a class from the outline and expect the class merely to follow him in the outline, is to miss its possibilities and value. It is my custom to have my class read each general heading and subdivision as I come to it. I usually ask some question that calls for their reading together the chief divisions or subdivisions that I expect to explain. This requires and secures their attention, for they can do little woolgathering or visiting when they are called on every few minutes to be doing something. With everyone having his own outline in hand, the suggestion is for everyone to attend to his own business.

An additional value of the outline method in class is, that each one sees for himself, in the general heading or sub-heading what is to be explained, because eye-gate is universally recognized as the avenue through which we receive impressions most quickly. I have found this outline method, properly used—and I desire to lay particular stress on "properly used"—to be of immense value in acquiring and retaining information.

A further definite value of this method is that, when you are through with your lesson, every member of your class has a complete outline of what you have said, and finds it easy and delightful to review it.

THE BLACKBOARD MADE TO SERVE ALSO

In my method of catechization I use anything and everything that will interest my catechumens and will lodge the precious truths in their minds. To that end I have drafted the blackboard also into service. The value of its use will be easily recognized in the lesson on the second article of the Creed, "I believe in Jesus His only Son, our Lord." The following diagram is constructed before their eyes.



In the upper left hand corner of the blackboard I write the word, Heaven; immediately beneath, the word, God. Since we believe in the Holy Trinity, I inscribe the persons of the Trinity to the right, connecting each name with the word God.

Near the lower left hand corner of the board I write the word, World. A dotted line is then made between the words, God and World, on which is written John 3:16, which I ask the class to recite. Their personal participation is thereby enlisted in what is being done. A bracket is then drawn about the word, Son, and the line extended down to the word World, with the further explanation that the Son of God actually came down to this world. This line is continued horizontally, passing through the word, Virgin Mary, to indicate that the Son of God came to this world through the Virgin Mary.

The remainder of the diagram, illustrating each great consecutive experience of our Lord, is added until "the line of ascension" returns to the place from which it started.

We realize fully that human efforts to illustrate the sublime truths and mysteries of our faith are full of imperfections and shortcomings; but this simple diagram, constructed and explained before their eyes, conveys to the mind of the catechumen a concrete understanding of the second article of the Creed in a way that mere discussion or explanation does not give it.

In a like manner I construct the diagram that immediately precedes Lecture XXII as that lecture is being given. It makes this otherwise complicated historical development and experience of the Christian Church so simple that everyone can grasp it.

Thus the blackboard is used to excellent advantage in almost every lesson.

For the same reason a good map which includes Northern Africa, the Holy Land, Asia Minor, and Southern Europe, can be used to great advantage in teaching the books of the Bible, the Commandments, and particularly the contents of Lectures XI and XXII in this volume. These subjects, which otherwise would be almost insufferably dry to a confirmation class, thus become really fascinating.

The use of these accessories to impart interest and profit is due to the recognized fact that eye-gate is the easiest and quickest avenue of information to the ordinary mind. I have tested them out under a variety of conditions as to age, education and size of class, and have found them never to fail.

The severest test to which I have put this method of catechetical instruction has been its use this year (1930) in connection with my Sunday evening service, with an attendance averaging over 650. Although the lecture lasted never less than fifty minutes, the keenest interest was in evidence throughout the whole course of instruction. My 3,677 confirmations in nineteen years is evidence of the value of this method of teaching the great doctrine of the Christian faith as set forth in our Catechism. I recommend this method to every catechist.

FOREWORD

The very first step in the successful planting of Christian truth in the heart is to establish confidence in the Bible as the Word of God.

No book in all the world is so well known as the Bible, and yet so little is it truly known and read. This fact makes it an important subject with which to begin a course of instruction. Enough is known in general to make it a familiar subject, while so little is known that a thirst for information is easily excited.

Everyone who gives instruction should secure a few well approved books about the Bible, such as, "All About the Bible," "How to Read the Bible," "The Bible by Books," "The Outlined Bible," etc. Know the Book as thoroughly as possible yourself. It is the inspired Word that is powerful, sharper than any two-edged sword, and your final authority on all the topics of your teaching.

I would suggest that a few minutes be devoted at the beginning of each lecture to review and to give added information about the Bible. Better results will be obtained than in trying to give it all at once. The first lecture is intended to be used in that way.

LECTURE I

THE BOOK OF BOOKS—THE BIBLE

*What it is. How we got it. What about it.
How to read it. Why we believe it.*

INTRODUCTION.

The Bible quickly recognized by you. Not so always.
Martin Luther finding a chained Bible in 1503.
How a home is regarded today that has no Bible. Why?
But the Bible is not read in many homes. Why?
The general ignorance of Bible facts.

I. WHAT THE BIBLE IS.

1. AS INDICATED BY ITS NAME.

- A. The original name was not Bible, but.....
....., because written by.....
- B. The name Bible is from *Ta Biblia*, Greek words for.....
The Bible is a volume of.....Books:in Old Testament;
.....in New Testament.

2. AS INDICATED BY ITS CONTENTS.

- A. As to the origin of all things.
 - a. The absorbing speculation for centuries about this.
All ending in
 - b. In the Bible we have a perfectly wonderful explanation of how
things that exist came to be, and to be as they are. Genesis 1:1.
There is no other book like it.

- B. In the striking correctness of its information.
Examples:

- a. Jeremiah 33:22. About the
- b. Job 38:22-23. About the formation of.....
.....and the discovery for T. N. T.
Many, many other instances.
There is no other book like it.

- C. In prophecy and fulfillment.
Examples:

- a. Concerning Jericho. Prophecy: Joshua 6:26; fulfilled 422 years
later. 1 Kings 16:34.
- b. Concerning Nineveh. Prophecy: Nahum 1:8-10; and again 150
years later Zephaniah 2:13-15. Fulfilled exactly according to the
heathen historian, Diodorus Siculus, who knew nothing about the
prophecy.

- c. Concerning mighty Babylon. Prophets foretold at the time of its greatest power, not only of its destruction, but the nation that would take it, Isaiah 21:2; Jeremiah 51:11; even the very commander's name who should take it, though he was not yet born, Isaiah 44:28; 45:1. Also the exact time, Jeremiah 25:11-12; and the manner—by drying up the river, Isaiah 44:27; Jeremiah 50:36-39.
 - d. Concerning events relating to Jesus Christ. Prophecies: Manner of birth, Isaiah 7:14. Place, Micah 5:2. Events connected with His crucifixion.
- D. It is a wonderful REVELATION of the Lord God Almighty.
- a. In the Old Testament through a peculiar chosen people, in whom we see our own dispositions and imperfections, and learn of God's love, mercy, patience and forgiveness; and what finally comes if He is rejected.
 - b. In the New Testament, through His only begotten Son, Jesus Christ, the express image of His person (Hebrews 1:3), who suffered and died for us, that we might be saved. John 3:16.
- E. It is the only perfect rule of life.
- a. The supreme need of such a rule. No two people think..... Why?..... Mark Twain's comment about everyone being mentally..... The Bible is..... There is no other book like it.
3. AS INDICATED BY ITS UNITY.
- A. Though written by about.....different writers, during a period of.....years, there is perfect..... There is no other book like it.
4. AS INDICATED BY ITS INDESTRUCTIBILITY.
- No book ever so persecuted.
- A. Before Christ.
 - a. By Jezebel.....1 Kings 18:4-22.
 - b. By Antiochus Epiphanes(History).
 - B. After Christ.
 - a. In the ten terrible Roman persecutions from Nero, A. D. 64, to Diocletian, 303.
 - b. The vicious attack of infidels.
 - c. The subtle attacks of negative critics of the last 75 years.
 - C. Moses' conclusion about the burning bush when it was not destroyed, Exodus 3:2-6. True about the Bible:..... There is no other book like it.
5. AS INDICATED BY ITS LASTING POPULARITY.
- A. The severest test of anything is the test of.....
 - a. Number of copies of the Bible put out in.....
 - b. Number of copies put out in the last 100 years.....
 - c. Number of languages, dialects and translations.....
 - d. It has inspired the greatest in Art, Literature, Music.
 - e. It has more daily readers than any other book in the world.
 - f. It has had a steady run on the press for 400 years.

There is no other book like it.

6. AS INDICATED BY HISTORICAL FACTS.

- A. The question of Frederick the Great to his Court preacher: "Tell me in ONE WORD why you believe the Bible to be genuine." Answer: "The Jew." The Jew, homeless for 2500 years, still lives and bears testimony to the correctness of the Old Testament as a history of his ancestors.
- B. Four thousand places and many persons are known to be genuine from history and present location.
- C. There are now nearly 1200 manuscripts of the O. T. in the original language in existence, and they are all essentially the same. There is no other book like it.

7. AS INDICATED BY ITS AUTHORSHIP.

- A. The writers were divinely inspired. 2 Peter 1:21; 2 Tim. 3:16.
- B. Proof that it is God's Word.
It produces a changed life.

8. AS INDICATED BY THE DIVINE CALMNESS IT PRODUCES IN LIFE'S TRAGEDIES. Psalms 46:10.

9. AS INDICATED BY THOSE WHO ACKNOWLEDGE IT TO BE THE INFALLIBLE WORD OF GOD AND A BOOK OF FACTS, AND THOSE WHO DO NOT.

- A. Every great spiritual leader in the world: Martin Luther, John Calvin, John Knox, John and Chas. Wesley. Every great evangelist: Dwight L. Moody, J. Wilbur Chapman, and all who preceded them. Every outstanding spiritual leader in the pulpit. There is not one outstanding spiritual power in the pulpits of the world who questions it. Every outstanding Christian layman in the world, every spiritual layman in our community believes it.
- B. Those who say it is not the Infallible Word of God and a Book of Facts: The Bolshevik, communist, anarchist, safe-blowers, hold-ups, gunmen of all sorts, prostitutes, drunkards, gamblers, adulterers, robbers, bootleggers, dope peddlers, dope fiends, publishers and readers of obscene literature, the black-hand gang, deserters of families, vamps, home wreckers, robbers of widows and orphans, bigamists, divorced people who re-marry contrary to Matth. 5:32 or I Cor. 7:15, prize-fighters, murderers, destroyers of unborn life, those wise in their own conceits, puffed up with a little knowledge, disbelieving parrot folks who repeat what they have heard, some specialists in science who have given no serious attention to religion, and those with head knowledge only in Bible study who do not know that "the things of God are spiritually discerned."
- C. 2800 years survival of the most bitter enemies that ever sought to destroy anything in this world.
- D. The fulfillment of the Lord Jesus' statement, Matthew 5:18, "One jot or tittle shall in no wise pass from the law," etc.

II. THE BOOKS OF THE BIBLE AND HOW THEY CAME TO BE WRITTEN

THE OLD TESTAMENT (39 Books)

THE PENTATEUCH	The Twelve HISTORICAL BOOKS	Seventeen PROPHETICAL BOOKS
From <i>Pente</i> (five) <i>Teuchos</i> (Book) written by Moses, to whom God gave mighty endowments, who possessed vast treasured information of the creation of all things and other events, that had transpired for 2500 years: who led God's people Israel from Egyptian slavery to liberty and to their promised country: and moved by the Holy Ghost, felt this should be written down for succeeding generations. The FIVE BOOKS are: Genesis (beginning). Exodus (going out). Leviticus (Levitical-law). Numbers (two numberings of the people). Deuteronomy (a second law).	The condensed records of 1000 years of Israel as a Nation. Joshua. Judges. Ruth. I Samuel. II Samuel. I Kings. II Kings. I Chronicles. II Chronicles. Ezra. Nehemiah. Esther. Five POETICAL BOOKS Books of instruction for life and for worship. Job. Psalms. Proverbs. Ecclesiastes. The Song of Solomon.	Written by great, towering, spiritual men who tried to rouse Israel from her wicked course by encouragement of God's promises and warning of God's judgments, which would surely come, and which did come. They also foretold other great events—the coming of the Messiah, etc. FIVE are MAJOR PROPHETS Isaiah. Jeremiah. Lamentations (of Jeremiah). Ezekiel. Daniel. TWELVE are MINOR PROPHETS Hosea Joel. Amos. Obadiah. Jonah. Micah. Nahum. Habakkuk. Zephaniah. Haggai. Zechariah. Malachi.

GOSPELS

Accounts of the life, words and works of Jesus.

Matthew. Written for the Jews.

Mark. Written for the Romans.

Luke. Written for the Greeks.

John. Written for everybody to prove that Jesus Christ was God's only begotten Son.

HISTORY

Written by Dr. Luke.

Acts of the Apostles.

PROPHECY

By Apostle John.

Revelation.

EPISTLES

EPISTLES TO CHURCHES

Letters written by Paul

To—

Romans.

I Corinthians.

II Corinthians.

Galatians.

Ephesians.

Philippians.

Colossians.

I Thessalonians.

II Thessalonians.

From—

Ephesus.

Corinth.

Philippi.

Corinth.

Rome.

Rome.

Rome.

Corinth.

Corinth.

EPISTLE TO A PEOPLE

A letter to the Jews, author not certain.
Hebrews.

EPISTLES TO INDIVIDUALS

Letters written by Paul

To—

I Timothy.

II Timothy.

Titus.

Philemon.

Letters written by John

II John.

III John.

From—

Laodicea.

Rome.

Nicopolis.

Rome.

Jerusalem.

Jerusalem.

EPISTLES GENERAL

Letters written to all the Churches, by
Apostle whose name each book bears.

James.

I Peter.

II Peter.

I John.

Jude.

Perhaps from
Jerusalem.

LECTURE I

THE BOOK OF BOOKS—THE BIBLE

*What it is. How we got it. What about it. How to read it.
Why we believe it.*

Everyone recognizes this Book. It was not always so. There was a time when no one in a group of persons like this could have guessed what it might be. So short a time ago as the year 1503, Martin Luther, then twenty years old, was reading in a university library and discovered a strange book with the title *Biblia Sacra*. It was the first copy of the Bible he had ever seen.

Bibles were not common then. This may be accounted for in two ways. There were no printing presses in those early days. All books had to be copied by hand. This was a slow and tedious task, and therefore expensive. A single copy of the Bible, before printing was invented, cost the equivalent of a man's wages for fifteen years. Even after its translation into the English language by Wycliff, A. D. 1380, the price of a single copy was more than a laboring man's salary for a whole year.

Another and more prohibitive reason was that the church at that time did not want the people to know anything about the Bible. Because he translated it into English so the people of Britain could read it, Tyndale was treacherously arrested and imprisoned by Roman Catholic authorities, and in 1536 was, by the order of the Emperor, strangled and his body burned at Antwerp, Belgium.

How different is the situation today! Millions upon millions of homes possess copies of the Bible. So general is its possession and so connected is it with all that is best in life that is is embarrassing for one to say that he does not have a Bible in his home, and an apologetic explanation usually is made for not having one. But general as the possession of Bibles is, there are far too many homes in which it is not read.

If it is considered somewhat of a reflection upon a home not to have a Bible, why is it not read? We believe one chief explanation is that men and women do not know what the Bible is, or how we got it, or what about it, and therefore do not know how to read it. We hope to make it a different book for everyone who hears or reads these lectures.

I. WHAT THE BIBLE IS.

1. AS INDICATED BY ITS NAME.

No doubt many people have never thought how this sacred volume came to be called the Bible. This was not its original name. In the long ago it was called "The Writings" to distinguish it from common writings. It was also called "The Scriptures," because it was written by men called "scribes." The name "Bible" is of more recent origin. The word "Bible" is one of those Greek words that has been brought over into the English language with just a little change. The Greek Christians called these particular "Writings" or "Scriptures," *Ta Biblia*. *Ta* means "The," and *Biblia* means "Books." The Greeks, therefore, spoke of this volume as "The Books" to distinguish it from ordinary books. Our English name, "The Bible," is, therefore, this Greek word *Biblia* changed just a very little, and means the same as the Greek word, namely, "The Books."

The Bible is not, therefore, as many suppose, just one book; it is a volume of sixty-six books; thirty-nine of these books compose the Old Testament, and twenty-seven the New Testament.

2. WHAT THE BIBLE IS AS INDICATED BY ITS CONTENTS.

A. As to the origin of all things.

One of the absorbing questions which has occupied the speculative minds of all ages is, the origin of all things. How did the stars and our earth and all things that are, come into existence? All kinds of speculative ideas have been advanced, and many thousands of years of such speculation have resulted only in theories and disagreements.

But in the Bible we have a perfectly rational explanation of how all things that exist came to be at all, and to be as they are. In three words, "In the beginning," it covers all that time speculated about so much, and in two words, "God created," it explains how it all came about. God, of infinite power and wisdom and authority, created, brought into existence out of nothing, all things; and in five words, "whose seed was in itself," the Bible accounts for the perpetuation of everything. Thus in nine words it explains what men have speculated about, and written volumes about, for centuries, and arrived nowhere. There is no other book like it.

B. What the Bible is, as indicated by its contents, is further ascertained by the striking correctness of its information, given centuries upon centuries ago, and being astonishingly confirmed in this age.

The prophet Jeremiah (33:22) writes thus about the stars: "The host of heaven cannot be numbered." Astronomers who lived centuries later thought his statement to be only poetic fancy.

Hipparchus, who lived about 150 years B. C., or 500 years after Jeremiah, counted 1,022 stars. Ptolemy, about 100 years after Christ, counted 1,026 stars. Galileo, who died in 1742, less than 300 years ago, counted a few hundred thousand stars. Then came Lord Rosse with his great mirror telescope, through which men saw new heavens. Within the last fifty years astronomers ventured to say that there were perhaps 400,000,000 stars. Then came the venturesome statement that there were perhaps 400,000,000 suns around which other hundreds of millions of stars revolve, and, as this is being written, astronomers are asserting that the little specks of the Milky Way, which we have been disposed to call star dust, are innumerable gigantic suns around which innumerable stars are revolving. Thus, after 2,700 years, astronomers have accepted the statement of Jeremiah that the hosts of heaven cannot be numbered.

Another remarkable statement is from the book of Job, one of the most ancient books of the Bible. (Job 38:22,23): "Hast thou entered into the treasures of the snow? Or hast thou seen the treasures of hail, which I have reserved against the time of trouble, against the day of battle and war?"

For centuries upon centuries men have read those charming verses and classed them with others as expressive mysteries of the Almighty. When our country, in 1917, entered the World War, it was soon realized that little hope could be entertained of final victory for the allies unless a sufficient quantity of the most powerful explosive then known, TNT, could be used against the enemy. This powerful explosive was so difficult to handle that the slightest impurity rendered it almost impossible of transportation. After many experiments a shipment of 7,000 pounds, with not more than one pound of impurity to the ton, was started on its journey. At the wharf in Brooklyn it exploded with tremendous loss of property.

Renewed efforts were then made to reduce the dangerous impurity, and another shipment of 14,000 pounds, with not more than one pound of impurity in it all, was started on its way; but at Halifax it exploded, almost wrecking the entire city. It became evident that if TNT was to be shipped, it must be absolutely pure. In the experiments which followed, it was discovered for the first time that mist becomes pure in snow at two degrees above freezing, and likewise that mist becomes pure in hail at the same temperature. Following this discovery, twenty-eight ship-loads of TNT were sent across the Atlantic without the loss of a single life to those handling it or to any property which conveyed it. But Job seems to have understood this mystery of snow and hail, and wrote, in those ages long ago, that its secrets should be reserved against "the time of trouble, against the day of battle and war." There are many, many other striking instances. What book of ancient times contains such exact infor-

mation, which is just beginning to be known in our generation? There is no other book like it.

C. What the Bible is, as indicated by its contents, is likewise strikingly revealed in its *prophecies and their fulfillment*.

In Joshua (6:26) that mighty captain of the Lord, upon taking the ancient city of Jericho, said, "Cursed be the man before the Lord that riseth up and buildeth this city of Jericho: he shall lay the foundation thereof in (the death of) his firstborn, and in (the death of) his youngest son shall he set up the gates of it." Four hundred and twenty-two years later (1 Kings 16:34) the sacred historian writes, "In the days of Ahab did Hiel the Bethelite build Jericho: he laid the foundation thereof in (the death of) Abiram his firstborn, and set up the gates thereof in (the death of) his youngest son Segub, according to the word of the Lord, which he spake by Joshua, the son of Nun."

Equally striking was the prophecy concerning the great city of Nineveh. It was said to be sixty miles in circumference, fortified by a wall 100 feet high and broad enough for three chariots to drive upon it side by side. It had 1500 towers 200 feet high. The prophet Nahum (Nahum 1:8-10) in the day of its glory, declared against it, that it should be destroyed by an overwhelming flood, and 100 years later the prophet Zephaniah (Zephaniah 2:13-15) foretold the completeness of its overthrow. The heathen historian, Diodorus Siculus, entirely ignorant of these prophecies, relates what happened to the city, and it agrees precisely with the predictions.

Babylon, "the glory of the kingdoms," "the golden city," "abundant in treasures," "the praise of the whole earth," "the metropolis of the world after Nineveh," which, according to the Greek historian Herodotus, had one hundred gates of solid brass, walls thirty-five feet high and wide enough for six chariots to drive side by side, was likewise the object of prophecy. The prophets not only foretold that, at the time of its greatest power, it would be destroyed, but the very nation that would take it (Isaiah 21:2; Jeremiah 51:11). Even the name of the commander who should take it was given, though he was not yet born (Isaiah 44:28; 45:1); the exact time was designated (Jeremiah 25:11-12); as were also the manner of its overthrow by the drying up of the river (Isaiah 44:27; Jeremiah 50:36-39); and even the means of its destruction (Isaiah 13:19; 24:22-23; Jeremiah 50:13, 23, 39, 40); and it was all fulfilled to the letter.

Greater yet are the prophecies concerning Christ. More than 700 years before He came, Isaiah (7:14) and Jeremiah (31:22) foretold the unusual and never-before-suggested manner of His coming—that He should be born of a virgin. The prophet Micah (5:2) even named the very town. A thousand years before His crucifixion the prophet (Psalms 34:20) declared that not one of His bones should be broken. When the soldiers went out to Cal-

vary that Friday afternoon to break the bones of those who had been crucified to hasten their death, and had broken the legs of the two thieves, they came to our crucified Lord to perform the same act, but turned away without disturbing Him, for they said, "He is already dead," and thereby fulfilled the ancient prophecy.

Another prophecy (Psalm 22:18) reads, "They part my garments among them, and cast lots upon my vesture." And when the soldiers had crucified Christ, His clothes became theirs according to the custom of the times, and we read (John 19:23-24) that the soldiers made four parts of His garments, to each soldier a part, but for the coat they cast lots, exactly as it had been foretold.

There is no other book like the Bible.

D. What the Bible is, as indicated by its contents, is evidenced by its wonderful *revelation of the Lord God Almighty*.

The Bible is not a volume on chemistry or mathematics or botany or astronomy or bookkeeping or farming. Its chief purpose is to reveal God to man. And what a revelation of God it gives!

Every natural religion has its god, but the deity of every natural religion is afar off. It is a god easily angered, whose anger must, in some manner, be appeased. Thus its devotees resort to flagellations and other acts of mortification and humiliation. All such gods, without exception, are regarded as without feeling or compassion of any kind. The gods of the natural religions are beheld by their worshippers to be aristocratic, plutocratic, autocratic, gods of whom men are afraid.

But what a different God is revealed in our Bible. In the Old Testament, through a peculiar chosen people, in whom we see our own dispositions and imperfections, we learn of a God of love, mercy, patience, and forgiveness.

In the New Testament, through His only begotten Son, Jesus Christ, who suffered and died for us that we might be saved, we behold that love and mercy and patience and forgiveness in its perfection, and experience an appeal that cannot be refused without infinite consequences.

E. What the Bible is, as indicated by its contents, is likewise revealed in its *perfect rule of life*.

Mark Twain, in one of his lighter veins, makes the jocular remark that everybody is a "little off." The comment strikes one at first as a bit of wit only. A second thought, however, finds some truth in it. No two people in the world think alike. However, if they all thought 100 per cent, they would all think alike. The reason they do not think alike is, therefore, that they do not think 100 per cent. If some authority that was 100 per cent on every subject could be found, of what infinite value it would be! That authority is at hand: the Bible is 100 per cent correct. The

centuries of tests have not discovered a single ethical principle therein to be wrong. Nothing has ever been produced like it. Its wisdom and instruction and correctness are the marvel of all time.

There is no other book like the Bible.

3. WHAT THE BIBLE IS, IS FURTHER INDICATED BY ITS UNITY.

No other volume in all the world is like it. No other volume in all the world could be like it. Every natural mind differs so much from every other natural mind that no two persons speak or write precisely the same views on any subject; but the forty different writers of the Bible, during a period of 1,500 years, are in perfect unity on every subject which they touch; and this is true because the Word of God came not by the will of man, but holy men of God spake as they were moved by the Holy Ghost. That is the only adequate and reasonable explanation of the morvelous unity of the Holy Scriptures.

4. WHAT THE BIBLE IS, IS INDICATED BY ITS INDESTRUCTIBILITY.

No book in all the world has ever been so persecuted. Nine hundred twenty-three years B. C., Jezebel, wife of King Ahab of Israel, sought to exterminate it, and so completely did she accomplish her wicked purpose that the prophet Elijah thought he alone remained. (1 Kings 18: 4-22). One hundred seventy-five years B. C., Antiochus Epiphanes poured out his venom against it. When he took Jerusalem he murdered 40,000 of its inhabitants and sold as many more into slavery, and ordered that whoever was found with the Book of the Law should be put to death, and every copy of it that could be found was burned.

From the reign of that monster of iniquity, Nero, A. D. 64, to the frightful persecution of Diocletian, A. D. 303, the Christians and their Holy Book suffered ten of the most terrific persecutions that have ever been experienced by mortal man. In one catacomb just outside the city of Rome the keeper told me that more than 1,000,000 martyrs of the Christian faith lie buried.

This Holy Book has been the subject of the most scurrilous denunciations by infidels, and every form of satire has been used against it. And in the very church which it has brought into existence there have often been those who have tried to discredit and disclaim many parts of it. But it remains as complete as when its inspired writers gave it to the world.

When Moses saw the burning bush on the mountain side, and discovered that it was not consumed by the flame, he declared that God was in it. When we witness the fires of persecution and the efforts of destruction through which this Holy Book has passed, and behold it yet untouched, we conclude as did Moses about the bush, "that God is in it."

5. WHAT THE BIBLE IS, IS FURTHER INDICATED BY ITS LASTING POPULARITY.

The severest test of anything is the test of time. The Bible has not only stood this test in its preservation, but it has won increasing admiration. In the year 1922, 30,000,000 copies of the Bible as a whole or in part were printed. In the last 100 years, 550,000,000 copies have been issued.

The worth and popularity of any book are somewhat measured by its translation into other languages. No other book has ever been translated into more than thirty-five different languages and dialects, but the Bible has been translated into 890.

It has been the inspiration of the world's masterpieces of art and literature and music. In confirmation thereof we have only to ask what work of art and what volumes of poetry and music of the heathen world have the power and place of the Bible in uplifting the human heart and mind. As another has said, its popularity is indicated by the fact that "it has not been off the press for 400 years."

6. WHAT THE BIBLE IS, AS INDICATED BY HISTORICAL FACTS.

Frederick the Great of Germany, who was a disbeliever, asked his court preacher to tell him in one word why he believed in the genuineness and antiquity of the Bible. The court preacher replied, "The Jew." The Jew, homeless for twenty-five hundred years, baffled and persecuted as no other people of the earth have ever been, still lives and bears testimony to the genuineness of the Old Testament as the history of his ancestors. He is a living witness in all the centuries and in all places of the earth to its antiquity and correctness.

The antiquity and historical correctness of the Bible is further indicated by the names of many persons and the location of some four thousand places known to be genuine from history and their present location. An additional historical evidence of the correctness of the Bible is the twelve hundred manuscripts of the Old Testament in the original language now in existence, which agree in every essential detail. Such conditions as these could not exist were the Bible not what it claims to be—ancient, genuine and correct.

7. WHAT THE BIBLE IS, AS INDICATED BY ITS AUTHORSHIP.

The Bible is called the Word of God. The Old Testament was written by the prophets and the New Testament by the evangelists and apostles. The question asked is, "How is their word the Word of God?" The answer given is, "Their word is the Word of God because they were inspired by the Holy Ghost." We read (2 Peter 1:21): "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." God, the Holy Ghost, is therefore

the Author of the Bible. Man is the means and agency through which that Word was given.

It should be carefully noted that we regard the Bible as the Word of God, and not merely as containing the Word of God. Those who accept the Bible as containing the Word of God only do not agree among themselves just what part is the Word of God. Each person presumes to decide just what part is the Word of God, and thereby makes himself the final authority. With such a view of the Bible we have no true and reliable guide, for then any person is at liberty and has a perfect right to say that the other is mistaken in what he regards as the Word of God, and to set up for himself the part he desires to regard as the Word of God. One may, with equal justice, throw it all aside. The infidel is on an equal footing with every such person. We believe the Bible to be the Word of God, true, written by men who were moved to write, and guided in what they wrote, by the Holy Ghost.

But what is the evidence that the Bible is the Word of God, and is thus different from other books? Some years ago I attended the Breakfast Association in Philadelphia, a place where the bums and down-and-outers met on Sunday morning in a large old church building and received a large ham sandwich and a tincup of hot coffee, and then listened to an address. The man who addressed them that morning measured something over six feet, but was as slender as a pole. He gave the story of his life, how he was now but a shadow of his former strong, powerful physical self. In his youth he had started on the wrong path, and for crime had spent five years in the penitentiary of Pennsylvania. His experience there only embittered him, and his association with other criminals confirmed his purpose. Soon after he had completed his sentence, he was arrested for another crime in Ohio, and was committed to the penitentiary again for a term of five years, where his soul was still more embittered. Having finished his second term, he soon fell into crime again and served five years in the state penitentiary of Kentucky. Each service only made him a more determined criminal.

Soon after his liberation from the third state prison, he committed more crimes, and served five years in the state penitentiary of Indiana. And when he had finished this term, he drifted to New York, was arrested and sentenced to a term of two years in that state. He said by this time he had become a habitual criminal; that he had no hope of anything. If it had been in his power, he would have destroyed the Government. He hated everybody and everything that was good. He would have taken the life of any guard for a chance of freedom; he was so bad that he was not permitted to have a cell mate.

One day someone gave him a little book. When he saw that it was a Bible he threw it to the floor and kicked it around in his

cell. He cursed the book, cursed the one who had given it to him, cursed all Christians, cursed the church, cursed everything in general, and then sat down on his cot in a furore of rage. He got up and kicked the Bible about some more, and poured out more cursings.

But there he was, still in his cell, with nothing to do, nothing to read. All he could do was to sit. In desperation at nothing to do but sit as the days passed slowly by, he picked up the battered Bible and began to read it. He read there of the wickedness of the human heart, that it was deceitful above all things and desperately wicked. It measured the character of his own heart exactly. He read on that God was merciful and that He had sent His only-begotten Son into the world to save poor, fallen, distressed man. Nothing had ever been able to save him. He read there, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool," and for the first time in his criminal life there was a ray of hope. He read on, "Come unto me, all ye that labor and are heavy laden," and his heart was touched, and with the inducement of the Spirit of God he turned from darkness to light and from the power of Satan unto God. He declared that he had given up dishonesty for things honest, impurity for things pure, falsehood for the truth, bitterness and hatred for love and forgiveness, and the things of sin for righteousness. He became a completely changed man. What brought about such a change? He had read many other books in his prison experience, but not one had ever touched him. It was the Bible alone that had reached his soul and brought into his life the very qualities of God. How can such a transformation be explained except that the Bible is God's Word?

8. WE BELIEVE THE BIBLE TO BE GOD'S WORD BECAUSE IT DEVELOPS A DIVINE CALMNESS IN THE GREATEST TRAGEDIES OF LIFE.

Just one example out of many, many instances of a long pastorate. In a certain home there was a little boy six and one-half years old, the only child. On a Saturday noon he went out to play with his associates until his father should arrive. As he dodged around an automobile, a passing car struck him. In thirty minutes the little, active, abounding life had ceased. I called soon after at the home, expecting to find the young parents almost prostrate. The father met me at the door and with a trembling voice told me his little boy was gone, and as I went in, the mother met me, with tears in her eyes, but still able to say, "Our preacher boy is gone."

Instead of an unrestrained outpouring of sorrow, there was a divine calmness that is never found except where the Word of God abides in the human heart. And as they took their farewell

look on the day he was laid away, they turned from the little casket abiding in the faith which they had found in the precious Book. No other volume in all this world can produce such peace. *It is God's Word.*

9. FURTHER PROOF THAT IT IS GOD'S WORD IS INDICATED BY THOSE WHO BELIEVE IT AND THOSE WHO DO NOT BELIEVE IT.

All men and women fall into one of two classes regarding the Bible: those who believe it to be the Word of God and a Book of facts, and those who do not. It is worth special consideration to note who are in each class. Those who acknowledge it to be the Word of God and a Book of facts include every spiritual leader of the world, as Martin Luther, John Calvin, John Knox, John and Charles Wesley, and others of their class. It includes every great evangelist—Finney, Moody, Chapman, and everyone who has preceded them. It includes every outstanding spiritual leader in the pulpits of the world. There is not one outstanding spiritual power in the pulpits of the world who questions it to be the Word of God and a Book of facts. Every outstanding Christian layman in every community believes it to be the Word of God and a Book of facts.

Those who do not believe it to be the Word of God and a Book of facts include the following: The Bolshevist, communist, anarchist, safe-blowers, hold-ups, gunmen of all sorts, prostitutes, drunkards, gamblers, adulterers, robbers, bootleggers, dope peddlers, dope fiends, publishers and readers of obscene literature, the blackhand gang, deserters of families, vamps, home wreckers, robbers of widows and orphans, bigamists, divorced persons who remarry contrary to Holy Scripture, prize fighters, murderers, destroyers of unborn life, those wise in their own conceits, puffed up with a little knowledge, disbelieving parrot folks who repeat what they have heard, some specialists in science who have given no serious attention to religion, and those with head knowledge only in Bible study, and do not know that "the things of God are spiritually discerned."

There is not one of the latter class who will not become a changed individual for an infinitely better life if he truly accepts the Bible as the Word of God and a Book of facts. What a tribute to the Book! It takes it out of the class of all other books, and the only explanation is that it has a different spirit, that it breathes a different life, that it is not begotten of men, that its author is God. This accounts for its twenty-eight hundred years' survival in the face of the bitterest enemies that ever sought to destroy anything in this world. This is the power of the prophecy of Jesus (Matth. 5:18): "One jot or one tittle shall in no wise pass from the law, till all be fulfilled."

There is no other book like it.

LECTURE II

THE FIRST COMMANDMENT

THE WORLD'S GREATEST LAW — FIRST THINGS FIRST

A wild world. The foundation of all righteous laws. The Ten Commandments, the world's greatest Law. The First Commandment — why necessary? When God is first. The supernatural promise.

INTRODUCTION.

The place and necessity of LAW for human existence.

The incident of Monday, April 9th, 1928, at Fifth Avenue and Grant Street, Pittsburg, Pennsylvania.

The Ten Commandments. What is to be gained by special study.

I. WHY THIS TITLE: THE WORLD'S GREATEST LAW.

1. BECAUSE OF ITS AUTHOR.

A. Who its Author was.

a. The general opinion.

b. The statement of Scripture, Exodus 31:18

B. The proof that God and not Moses was the Author.

The religion of Egypt, where Moses was born and grew up, had all kinds of objects of worship. The collection of "sacred objects" in the present museum in Cairo.

The influence of Egypt's religion indicated when Aaron, Moses' brother, made the golden calf for Israel to worship.

Is it reasonable to suppose that Moses, who grew up in this environment, could by himself ever have produced such a document, which sets forth one God only, and forbids the worship of all the things to which they had been accustomed? Ans.....

2. BECAUSE IT PRESCRIBES THE ONE PERFECT ADJUSTMENT OF HUMAN LIFE.

A. What every life in every race lived to it becomes.

A.....life; The.....life; The.....life.

3. BECAUSE IT IS PERMANENT.

A. The symbolical character of the first manuscript.

Written on..... Exodus 31:18.

B. The testimony of twenty-eight centuries.

The most withering and reducing test to which anything can be subjected.

C. The testimony of Jesus Christ.

Matthew 5:18: Till heaven and earth pass, one jot or tittle shall in.....wise pass from the law.

II. THE FIRST COMMANDMENT. (Repeat it).

1. THE JUSTICE OF SUCH A COMMANDMENT.

- A. Who God is who demands such exclusive worship and first place.
 - a. As revealed by His works.
 - b. As revealed in His Word. Exodus 3:14.

2. WHY SUCH A COMMANDMENT WAS AND IS NECESSARY.

- A. Because of man's natural delirium about deities.
Estimated gods in India.
- B. Because of the powerful influence of temporal interests blinding us to the greater interests of our greater selves.

3. WHY WE SHOULD OBEY THIS COMMANDMENT.

- A. Because of man's relation to God as set forth in the Sermon at Athens. Acts 17:28.
 - a. We have our.....from Him.
 - b. We have all our.....from Him.
 - c. We have our.....from Him.
 - d. The wonderful privilege of our existence.
Did you ever wish you were dead?
- B. Because of the Power of a high ideal.
 - a. The results of human efforts in improvement.
Lifting self by boot straps.
 - b. Hitching a life to God.

4. THE MEASURE OF THIS COMMANDMENT.

- A. Martin Luther's definition: Catechism.
 - a. Fear defined.
 - b. When to fear Him first.
 - (a) In.....
 - (b) In.....
 - (c) In.....
 - c. Where to love Him first.
 - (a) In.....
 - (b) In.....
 - (c) In.....
 - (d) In.....
 - d. Why to trust Him first.
 - (a) Because He is
 - (b) Because He is.....
 - (c) Because He is
 - e. How then to fear, love and trust God.
.....

3. THE SUPERNATURAL PROMISE OF THIS COMMANDMENT.

- A. The inevitable law of nature.
- B. This mighty law suspended here.

LECTURE II

THE FIRST COMMANDMENT

The World's Greatest Law—First Things First

A wild world. The foundation of all righteous law. The Ten Commandments the world's greatest law. The First Commandment—why necessary? When God is first. The supernatural promise.

What a wild world this would be without law; where every person did as he pleased. It would be an impossible existence. Law is an indispensable requirement for any civilization. There is one building in every county-seat that stands for the administration of law. Such a building was erected in Pittsburgh, Pa., where, on the 9th day of April, 1918, the officials of that county unveiled a bronze tablet containing the principles upon which all righteous law is founded and which should indicate the administration of all laws within the great temple of justice. You ask what those principles were. That tablet contained the Ten Commandments.

One may ask what profit may be derived from spending time on the Ten Commandments. Aren't they so plain that everyone may understand them by simply reading them over? Are they not "Thou shalt" and "Thou shalt not" in the plainest language? Such an estimate of them may be likened to one driving along the street who can say something about every house without stopping at any one. Every house has its doors, its floors, windows, a table, some place to cook and eat and sleep. But not until one has actually entered the house does he know what it contains.

The Ten Commandments are like ten great mansions, full of the most surprising and wonderful gems and truths, and not until one has entered into the study of them does he begin to know the treasures which they possess for human life.

I. WHY THIS TITLE: THE WORLD'S GREATEST LAW?

1. BECAUSE OF ITS AUTHOR.

We have styled the Ten Commandments the world's greatest law because of their Author.

The general opinion is that Moses wrote the Ten Commandments, but Moses states (Exodus 31:18) that God gave the Commandments to him on two tables of testimony, tables of stone, written by the finger of God. Of nothing else in all the Bible is it said that it was written in that way. The record of all the rest is, "Holy men of God wrote as they were moved by the Holy Ghost."

But might not Moses have been the author? It is not possible. Moses, you remember, was born and grew up in Egypt. The religion of Egypt included the worship of all kinds of objects and creatures. In the present museum in Cairo there is a room in which I spent the larger part of a forenoon, which is filled with a collection of the sacred objects worshipped in Egypt in the days of Moses and the Israelites. The influence of that ancient religion, with its multitude of objects and creatures of worship, is proved when Aaron, Moses' brother, thinking that some misfortune had befallen Moses when he had gone into Mount Sinai, made a golden calf, thus copying the worship of Egypt from which the Israelites had come, and the people fell down and worshipped it. It is not reasonable to suppose that Moses, who grew up in this same environment where all kinds of creatures and objects were worshipped, could by himself ever have produced such a document which sets forth one God only and forbids the idolatrous worship to which he had been accustomed.

2. BECAUSE THEY PRESCRIBE THE ONE PERFECT ADJUSTMENT OF HUMAN LIFE.

The Ten Commandments constitute the world's greatest law because they prescribe the one perfect adjustment of human life. Every life in every race of the world that tunes itself to the Ten Commandments becomes a better life; yes, the best and happiest life that can be lived.

3. BECAUSE THEY ARE PERMANENT.

They constitute the world's greatest law because of their permanency. The very stone upon which they were written symbolizes their durability. Thirty-five hundred years of time, the most withering and reducing test to which anything can be subjected, has not detracted from their luster. They are still the basis of all that is right and just. They constitute the world's greatest law.

II. THE FIRST OF THESE COMMANDMENTS:

"I am the Lord, thy God, thou shalt have no other gods before me," etc.

1. THE JUSTICE OF SUCH A COMMANDMENT.

What is the justice of such a command? Who is God that He demands such exclusive worship and requires the first place? In the question, "How does God make Himself known to you?" the answer is, 'Partly through His works, mainly through His Word.'

Three thousand years ago the Psalmist said, "The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Not until these later days have we begun to realize the meaning of those words. That our earth should travel around the sun, completing its journey of many millions of miles on the second of time, is wonderful. That Neptune, 2,793,409,769

miles from the sun, should travel its circuit of many billions of miles around the sun and complete its circuit on the thousandth part of a second is marvelous beyond expression. That there are groups of stars so distant that their light, traveling at the incomprehensible speed of 186,000 miles a second, would require 10,000,000 years to reach us, is bewildering. Something of the hosts of heaven and their wonderful order may be realized when we understand that out in the vast expanse beyond us there are unnumbered millions of suns, perhaps many thousands of times greater than our sun, around each of which hundreds of millions of other stars are revolving, and each and every one moving in its orbit on the thousandth part of a second.

How is all this, and how did it all come about? An infinite God alone is the explanation. It is this infinite God who demands exclusive worship and first place. Could He take any other place in our worship and trust? No wonder He revealed Himself to Moses as "I AM THAT I AM."

2. WHY IS SUCH A COMMANDMENT NECESSARY?

Almost as inexplicable as God's greatness has been men's delirium about deities. It is estimated that in India alone there are something like 330,000,000 gods. No less inexplicable is the powerful influence of temporal interests that blind man today to the greater concern of his greater self.

3. WHY SHOULD THIS COMMANDMENT BE OBEYED?

The reason for obedience to this Commandment is found in man's relation to God as stated by that matchless preacher, Paul, at the conclusion of his sermon on Mars' Hill (Acts 17:28): "In Him we live and move and have our being."

Obedience to this Commandment is valuable because of the power of a high ideal. Men in the natural state have ever been striving to lift themselves, but, with all their efforts, they have made no greater progress in relieving themselves of their distress than would the man who should try to lift himself to the ceiling by taking hold of his boot-straps. It is only when we hitch our life to God that we may hope for higher things.

4. THE MEASURE OF THIS COMMANDMENT.

Concerning the measure of this Commandment, the Catechism states that "we are to fear, love and trust God above all things." Fear does not mean to be afraid in the servile way, but to regard, to esteem, to venerate. We should fear God above all things in our thoughts, for all sins begin in thinking. The man who shall ascend into the hill of the Lord, according to the Psalmist, is the man with clean hands and a pure heart. We should fear God above all things in words, for words are the crystallization of thoughts, and by words evil thoughts are communicated to others. We should fear God above all things in deed, for in evil acts of life we wreck ourselves and injure others.

We should love God first in business. There are many evil forces at work in business, but honesty is the best policy, however difficult the path along which it may lead.

A young acquaintance of mine said to me, as he passed out of the door of the church one evening, "I guess I have lost my job." He was a bookkeeper in one of America's great corporations. The manager of the branch factory in which he was employed came to him one day and asked him to change certain figures, for he was 40,000 pounds short in a certain article. The bookkeeper refused to do it. The manager said, "I assume the responsibility, and as my employee you do what I tell you." The young man declined. The manager told him to go over to the window and look out and stay there until he would tell him to return. He declined to do so. The manager told him to leave the office for a while. He refused to leave. Then the manager said, "I'll change the figures while you are here," but the young man laid his hand on the book and told his superior that he dare not touch those books. The manager then returned to the factory.

A few days later the young man left the office for a few minutes to get a lunch; when he returned, he discovered that one of the books was not in the exact position in which he had left it. He turned to a certain page and discovered that the figures had been changed. He closed the books, put them in the safe, turned the combination, went to the telegraph office and wired headquarters in New York, "Send auditor immediately, trouble."

Well might the young man feel that he had lost his job, for who could defy his manager and still hope to retain his position? His only consolation was that he had done right. When the auditor came, he met him. He related what had taken place. He opened the book to the page where the change had been made. The book showed evidence of change. The factory was checked up. The 40,000 pounds shortage was detected, and instead of the young man being dismissed, a report was made of his fidelity to his duty, and he was at once transferred from a common bookkeeper to traveling auditor for the corporation; for the superintendent said, "A young man who is willing to lose his job rather than do wrong is the kind this corporation is looking for."

Everyone is tempted again and again to do wrong in the business world. There is but one stand that is safe. God and His Word are right, and righteousness must be first.

Love Him first in your pleasures. So much of the pleasure and entertainment of this day is vulgar, and exceedingly harmful to the higher things of life; and not only is so much pleasure of that character, but there seems to be so little conscience in engaging in it. It is no wonder there is such moral wreckage everywhere. Love God first in your pleasures, and be spared the sorrows that trail in the course of sin.

Love God first in your vitally personal interests. A young lady stopped after class to ask for counsel. She stated that she was engaged to a young man whom she loved very genuinely. She had told him of her attendance upon my class of religious instructions. Like many others, he was bitterly prejudiced against the church and everything connected therewith, and gave vent to the bitterness in his heart towards the church. The conversation concluded with his declaration that unless she ceased attending the course of instruction, their engagement would be broken. The counsel she sought was what to do. She saw all her prospects and hopes and affections about to be wrecked. What was to be done? The answer given was, "What does this Commandment say? What place is God to have?" She knew its claim.

In a week she returned to say that she had settled the matter, that she had decided to put God first, let come what would. It was not long before the young man began to fear that the girl would cast him off instead of the reverse. He began to realize what a true and noble young woman she was; for a girl who would be true to God even at the cost of her own happiness surely was one who could be trusted; and he adored her in a new way. The end of it all was that she finished her instructions and became a Christian, and the young man himself the next year took the instructions and became a Christian.

There are many instances where men and women are confronted with similar circumstances. All such persons we would urge, "Love God first in your most personal concerns." He who sacrifices God the most precious boon there is and loses all in the end.

Yes, we are to trust Him first and above all things; and well may every person trust Him thus, for He is all-wise. He never makes any mistakes. He is all-powerful and His purposes can never be thwarted. He is all love and will do only that for us which is for our good.

Well may we fear, love and trust in God above all things. Let Him be first in everything.

3. THE SUPERNATURAL PROMISE OF THIS COMMANDMENT.

There is no law in nature more rigidly fixed than, "Whatsoever a man soweth that shall he also reap." It is equally true in the moral world. It is reaffirmed at the close of this Commandment in the words: "Visiting the iniquities of the fathers upon the children unto the third and fourth generations of them that hate me." But then follows a supernatural promise: "Showing mercy unto thousands of them that love me and keep my commandments." What a promise! What mercy! What consolation to know that we may be freed even from the sins of our ancestors.

Thanks be to God for His unspeakable gift.

LECTURE III

THE SECOND COMMANDMENT

Human wrecks. Always night. A sin more wicked than murder committed daily by thousands, some of whom you may know. Profanity and its results.

INTRODUCTION.

The human wrecks in life's way. How accounted for?
The logic and purpose of the Second Commandment.
It refers primarily to profanity.

I. WHO IS INCLUDED IN "THE LORD THY GOD."

All that the Holy Trinity includes.

II. WHAT THE TAKING OF THE LORD THY GOD "IN VAIN" MEANS.

"In vain" defined to mean "To no purpose; without effect."

III. WAYS OF TAKING GOD'S NAME IN VAIN.

1. COMMON PROFANITY.

Is it common or uncommon?
Did you ever hear a Christian swear?

A. The sin of swearing.

a. Swearing compared with murder.

- (a) How many tables of the Commandment were there?
- (b) What does the first table set forth?
- (c) What does the second table set forth?
- (d) Which is more wicked, to violate our relation to God or man?

B. The profit from swearing.

a. Socially.

- (a) Does swearing exalt or belittle one in the eyes of respectable people?
- (b) What do you think of a girl or a woman who swears?
- (c) Is it valuable for business success?
- (d) Is it justifiable in patriotic expressions?

b. Religiously.

- (a) Does it increase or destroy reverence for God?
- (b) Does it increase or destroy obedience to God?
- (c) Does it increase or destroy worship of God?
- (d) Does it increase or destroy your chances for eternal life?
- (e) Can you be a Christian and swear?

c. What then is the profit for so wicked a habit?

C. The cause of this dreadfully wicked habit.

a. Answered by the questions:

Why do women swear?

Why do men swear?

D. The penalty for profanity.

According to the Commandment. The marker at Ramsgate, England.

2. THE THOUGHTLESS USE OF GOD'S NAME.

In conversation.

3. PERJURY.

Using God's name to sanction a lie.

4. DISREGARD FOR CHRISTIAN OBLIGATIONS.

Backsliders in religion.

5. THOUGHTLESS PRAYING.

Saying prayers.

6. THE FRIVOLOUS USE OF GOD'S NAME OR WORD IN STORIES.

7. SUBSTITUTING JOCLAR WORDS IN SACRED HYMNS OR TUNES.

8. DISRESPECT FOR GOD'S HOUSE.

LECTURE III

THE SECOND COMMANDMENT

Human wrecks. Always night. A sin more wicked than murder committed daily by thousands, some of whom you may know. Profanity and its results.

Who has not seen or known of human wrecks? Life's way is full of them. Men and women who were once honorable and influential are in disrepute, disgrace and shame. How distressing and pitiful is their condition! How did it come about? The diagnosis is clear. They did not know, or if once they did know, they forgot God's place in life which is so clearly set forth in the First Commandment. They did not fear God above all things in their thoughts, words and deeds. They did not love Him above business or pleasure or personal interests. They did not trust Him, although He is all-wise and all-powerful and all-loving. If they had feared, loved and trusted God above all things, not one of them would have become a wreck.

"Always night." One Sunday afternoon, as I was coming out of a public institution, my attention was directed to a young woman whom I had known for some time. Knowing that her eyesight had been impaired, I inquired if she were any better. She told me that she had completely lost her sight; that she could not tell the day from the night; that when she came into consciousness, she did not know whether it was two o'clock in the morning or six o'clock in the morning, or whether it might be nine o'clock at night. She never knew when a day began or when a day ended. It was "always night." Everything had been done that skill could suggest, but it was "always night."

How heavily that phrase weighs upon my soul! Yet there is one thing worse than "always night." It is for one to come to the last hour of life and be compelled to look out into that immeasurable future called eternity and see not only night, but eternal night. What a prospect! Men may have failed to put light into the eyes of that young woman, but God has not failed to offer light and life and immortality to every soul that will put Him first. God forbid that anyone who hears this message should have to spend an eternity in "always night." It is God who delivers every soul from eternal despair who will be first; and the God who created all things and who upholds them by His infinite wisdom and might, will be first.

How becoming, therefore, that man should be told that the Name of God must be forever held sacred. How strange that man should not feel its sacredness, and like the ancient devout

Jew, almost fear to mention His Name with unhallowed lips. But what perversion prevails in our day!

This Second Commandment has to do with taking God's Name in vain.

I. WHO IS INCLUDED IN "THE LORD THY GOD."

The Holy Trinity stands before us in these words. The evangelical Christian cannot think of God without being conscious of the three Persons in the Godhead, namely, God the Father, God the Son, and God the Holy Ghost. We usually think and speak of the three Persons of the Holy Trinity as God the Father and God the Holy Ghost, but God the Son came down from heaven, and became man and dwelt among us, and we know Him as Jesus Christ. The name Jesus Christ is therefore, included in "The Lord thy God."

II. WHAT THE TAKING OF THE NAME OF THE LORD THY GOD *IN VAIN* MEANS.

"In vain," according to the dictionary is defined to mean, "To no purpose; without effect."

"In vain" interpreted further means, to take it uselessly, carelessly, frivolously, foolishly, flippantly, rashly, disrespectfully. Taking God's name in vain, therefore, means taking it either "to no purpose; without effect," or taking it uselessly, carelessly, frivolously, foolishly, flippantly, rashly, disrespectfully.

III. WAYS OF TAKING GOD'S NAME IN VAIN.

There are many ways of taking God's name in vain. Some of these ways are more flagrant and offensive than others. We would call attention especially to the following:

1. COMMON PROFANITY OR SWEARING.

Year after year I have asked my classes whether swearing is common or uncommon, and without a single exception they have answered unanimously "common." The answer has not been so unanimous as to the question whether they have ever heard a Christian swear. This answer is usually about equally divided between "yes" and "no."

A. The sin of swearing.

In answer to the question, "Which is worse, to kill a man or to swear?" the almost unanimous answer at first is, "to kill a man." An analysis, however, of the Second and Fifth Commandments compels one to change his view. In Exodus 31:18 we are told God gave the Ten Commandments to Moses on two tables of stone. The first table sets forth our duties to God, the second table our duties to man. The Second Commandment belongs to the first table and the Fifth Commandment to the second table.

Now, it must be admitted that our duty to God is greater than our duty to man, and likewise that the violation of our duties to God is greater than our violation of any duty to man; that a direct sin against God is greater than a direct sin against man. It is therefore more wicked to swear than to kill a man.

One is likely to recoil from such a conclusion, and to question the logic which drives him to such a drastic inference, but when one meditates on the character of God, the wonderful Creator and Preserver of all things, the Lord God omnipotent, without beginning and without end, infinitely great in every quality, one will realize how supremely wicked it is to desecrate that sacred name by common and debasing use. It is no less monstrously and outrageously wicked to take the name of our Lord Jesus Christ in vain, for He was and is the eternal Son of God, who came to this wicked world, and, in our stead, by that infinite soul anguish in Gethsemane and on Calvary suffered the very despair and disaster of hell itself. To use His name in vain is not only debasing Him as God the Son, but it is contempt and ingratitude of measureless proportions, and therefore wicked to the very last degree. It is almost unbelievable that an intelligent being could be so base; yet profanity is all too common. It is certain that one cannot be a Christian and be profane.

B. The profit from swearing.

A thing so supremely wicked as swearing surely ought to have some attractive returns or it would not be so general. One looks in vain, however, for those returns. In the eyes of respectable people swearing belittles one. The girl or the woman who swears drops in everybody's estimation. The successful business man is not indifferent to the profanity of his employees. It detracts from the convincing character of any address. Religiously it has no standing. It destroys reverence for God, destroys love for God, destroys obedience to God. It also destroys worship of God, and endangers one's chance of eternal life. There is not one creditable thing that can be said in favor of swearing. There is not one worth while return that it brings.

C. The cause of this dreadfully wicked habit.

What, then, is the cause of this fearfully wicked habit? Why do men and women use the Name of the Infinite One in such a debasing and unworthy manner? There is but one answer — Satan, the devil, that old enemy of God and man, inspires it all, and there is no sin which man commits for which he receives so little as for this enormously wicked sin of swearing.

D. The penalty for profanity.

"Penalty for profanity!" How many times have you heard the penalty for profanity emphasized? And yet there is a penalty mentioned right in the Commandment: "For the Lord will not hold him guiltless that taketh His name in vain."

Near Ramsgate, a seaside resort in England, there is a "marker" which bears this inscription: "Reader, prepare for eternity. A boy was struck dead here in the act of swearing."

Whatever interpretation one may give to the startling incident here referred to, it emphasizes the penalty for profanity which is specifically included in this Second Commandment, but which is seldom referred to. There was a time, however, when profanity was not regarded so lightly. The old Levitical Law (Lev. 24: 14) directed the following punishment to be administered to a profane person: "Bring forth him that hath cursed without the camp, and let all that heard him lay their hands upon his head, and let all the congregation stone him."

Does that seem to be severe? Not when you consider the magnitude of the sin of swearing. God would most assuredly never pass by so great a sin. Let every person who swears understand that he will have to reckon with God whose holy name he has profaned. "For the Lord will not hold him guiltless that taketh His name in vain."

2. THE THOUGHTLESS USE OF GOD'S NAME.

A less gross and offensive way of taking God's name in vain is the thoughtless use of that name in conversation. You hear it in such expressions as "The Lord knows," "God is my witness," "Lord, no," "Lord, yes," and the like. Those who use it in this manner, use it to no purpose whatever; it is merely a thoughtless form of speech. As such it is using God's name in vain, for "in vain" means "to no purpose," carelessly, thoughtlessly, uselessly, etc. One should remember that it is not necessary for a thing to be done intentionally, to make it a wrong. "I didn't know the gun was loaded" has cost many a life, as well as the gun purposely used. In like manner the thoughtless, careless use of God's name is little less wicked than its grosser use in common profanity.

3. PERJURY.

Another violation of this Commandment is the use of God's name to sanction a lie. Such use is called perjury.

There are times when a direct and solemn appeal to God in support of the truth of what one is affirming is perfectly lawful. To do this when one is addressed by others, is to take an oath. Such use of God's name is properly made by the Government through its lawful representatives for the purpose of establishing the truth for the protection of the innocent and the punishment of the guilty.

One who takes such an oath and then deliberately tells a falsehood, is guilty of using God's name to establish a lie. To thus link up God's name with a lie which He hates and is the very opposite of what He is, is a gross misuse of His name and a great and grievous sin.

4. DISREGARD FOR ONE'S CHRISTIAN OBLIGATION.

It is a great moment when one stands before God's altar and confesses belief in His holy name, and in His Son Jesus Christ our Lord as his Savior, and promises to give his life to God. It is a confession that has eternal life in it, because God the Father, God the Son, and God the Holy Ghost are back of that confession. There is no act in human life so great, so important, or so far-reaching. It is the act whereby one takes upon himself the name of God as a Christian. But alas, what carelessness, indifference and neglect too often follow. There is scarcely anything, if anything at all, to distinguish this one who has stood in the holy of holies, and confessed the name of the Lord God Almighty, from the man or woman of the world. His confession has meant nothing. All this that was thought to have been sincerity of heart has come to naught. He has taken God's name in vain, for it has been taken "to no purpose; without effect."

5. THOUGHTLESS PRAYING.

What shall we say about the thoughtless saying of prayers?

The incident of the boy who had joined in "repeating" the Lord's Prayer, and when the "Amen" was reached, announced that he had eleven marbles in his pocket, is only illustrative of the little attention too many give to the prayers they "say." Prayer is conversation with God, one of the sublimest privileges in which a person can engage. To be thoughtless, or careless about it is so evidently wrong that no one would rise to the defense of such praying, since such praying is not praying at all in the sense in which prayers are to be offered. It must be clear that taking the name of God upon one's lips in such praying is only taking the name of God in vain. It is taking it "to no purpose: without effect."

We believe attention should be called in this connection to the thoughtless and meaningless repetition of God's name by many who mean well, but who have the habit of saying, "Father," "Savior" or "Holy Spirit," or similar expressions, in almost every sentence of their prayers. It is using God's name "to no purpose" whatever: "without effect," except to the distress of those who listen.

Let us be careful that our sincere purpose may not violate God's command. Those who engage in thoughtless saying of prayers should take seriously to heart the caution of this command, lest they be committing actual sin of serious proportions in what they call their prayers.

6. THE FRIVOLOUS USE OF GOD'S NAME OR WORD IN STORIES.

The art of story-telling is a rare gift. One who is good at it is always welcome in any company. But good story telling is

more than the mere entertainment of many at the expense or confusion of another, or disregard for sacred things. There is so much that is pure and wholesome that is filled with mirth, that there is no excuse for resorting to the painful, or unworthy and sinful, for fun. Many a story has been a sin by the misuse therein of God's Name or Word. There is no denying that God's Name and Word can and has been used to the merriment of many; and sad to relate, many Christians engage in it.

But what in reality is such use of God's Name and Word? Is it using them in keeping with what they are, and the purpose for which they have been given to us? Is it not rather using them flippantly, frivolously, disrespectfully. As such, is it not therefore, using them in vain.

There needs to be some serious thinking and heart reaching along this line, "For God is not mocked, whatsoever a man soweth, that shall he also reap" (Gal. 6:7).

7. SUBSTITUTING JOCLAR OR LEWD WORDS IN SACRED HYMNS AND TUNES.

Some persons seem to have no appreciation or realization of the holy or sacred in anything. A conspicuous instance is their frivolous substitution of jocular, and sometimes lewd words for the words in great hymns and tunes that came into being and have been used to express the supreme facts of redemption or praise to Jehovah. Such misuse of these holy and sacred vehicles of spiritual truth and worship are profaning God's name as distinctly as if God's name were being used. This performance is not uncommon among young people who do it to be smart or provoke merriment, but it is a grievous sin.

8. DISRESPECT FOR GOD'S HOUSE.

We fear too many forget the solemn words that are used at the dedication of a church edifice. I have before me such a service which reads thus: "I do now set apart this (St. John's) Evangelical Lutheran Church as a House of God; and dedicate it to the glory and honor of Almighty God, and to the service of His Holy Church: In the Name of the Father, and of the Son, and of the Holy Ghost."

That part of a church building which is especially set apart for the worship of God, the reading and preaching of His Word, and the administration of the Sacraments, is so intimately related to God and associated with that which is holy, that disregard of its sacred purpose is little less than disrespect for God. It borders on, if not actually is, taking God's name in vain.

It must be evident to everyone, therefore, that more serious attention needs to be given to the petition, "*Hallowed be thy name.*" Lord, teach us not only to pray, but to live as we pray.

LECTURE IV

THE THIRD COMMANDMENT

Life not to be a lazy existence. Ease a handicap. Your opportunity for success. How to find your place. The human body the masterpiece of creation. Broken bodies, how accounted for. How the first day of the week came to be observed instead of the seventh.

INTRODUCTION.

What we usually think this Commandment enjoins.
What it actually decrees.

I. THE COMMAND TO WORK.

1. SIX TIMES AS MUCH WORK SPECIFIED AS REST.

2. THE PLACE OF WORK IN LIFE.

A. In the beginning of the world.

It was a part of.....Genesis 2:15 and 3:19.

B. In the estimate of many.

The general answer to the question, "Are those fortunate or unfortunate who do not have to work?"

C. In the establishment of character.

a. The usual effect of "abundance" on lives.

(a) In conduct: Kind or haughty? Selfish or unselfish? Pure or impure? The idle brain is the.....workshop.

(b) In qualities: Strong or commonplace? Industrious or slothful? Three generations from.....to.....

(c) The handicap to those who have abundance.

(d) Never envy those who do not have to work.

b. The discipline of work.

(a) In conduct: It calls out the best as a necessity for accomplishment, and employs energy that must express itself, if not in honorable ways, then in dishonorable.

(b) In qualities: It sharpens the abilities and develops the sturdy spirit in life.

D. In accomplishment.

a. A short and easy road longed for.

b. A fact to be remembered, "No excellence without GREAT....."

c. Longfellow's statement, "The heights of great men," etc.

3. WHERE TO FIND YOUR WORK IN LIFE.

- A. Russell Conwell's \$4,360,000 Lecture on "Acres of Diamonds."
The story of Ali Hafed.

4. HOW TO FIND YOUR RIGHT WORK IN LIFE.

Three chief considerations.

5. THE MAN WHO WILL NOT WORK. 2 Thess. 3:10.

II. THE COMMAND TO REST.

1. GOD'S COMMANDS AND MAN'S WELFARE..

The commands of God are not purposeless, but are based on man's mental, physical, moral and spiritual welfare.

2. THE PLACE OF REST IN LIFE.

- A. The human body is not equal to continuous effort, nor intended for it.

- a. Its sublime structure.

(a) The.....nerves.

(b) Its.....laboratory.

(c) Its mysterious equipment, the finest piece of work in creation.

- b. The human body has a limited endurance.

Examples of broken lives everywhere; contributing causes; not work only.

- c. The folly of disregarding this established fact.

(a) What is the pleasure of a broken life? The story of the young wood-cutter and the wealthy man.

(b) We cannot afford to be indifferent to our bodies' welfare.

- B. The care required to preserve this body.

- a. The diagram of Dr. Haegler, of Switzerland, showing by a scientific test what rest does.

- b. The scientific tests by Dr. E. G. Martin of the Harvard Medical School, showing the decline of sensitiveness during the week and the necessity of a period of rest longer than a single night.

- c. England's experience at the beginning of the World War, when she worked her people every day, and her change of policy to six days work and one of rest.

- d. Effect of constant work on animals.

This wonderful, complex, intricate, delicate, masterpiece of the world's creation, cries out for relaxation and rest; and cannot go on successfully without it. And he who will not heed it, must sooner or later pay the price in suffering and tears.

3. THE DAY OF REST APPOINTED AND ORDERED.

- A. How it should be observed.

- a. It should be observed for man's greatest benefit. The real measure of life is not merely physical or mental. Examples: The greatest in life is physical and mental that is moral and spiritual. The Day of Rest should be used for this end.

- b. It should be observed according to the purpose for which it was established and saved to mankind by the Church. No Church, no Sunday. Sunday is Religion's Day for mankind. It is wicked to use Religion's Day in our own way.
 - c. It should be observed as its Author intended.
 - (a) Remember the Sabbath Day to keep it HOLY.
 - (b) Keeping it Holy defined.
 - (c) The misrepresentation of Mark 2:27: "The Sabbath was made for man." The buzz.....was also made for man, but to be used as its manufacturer intended, and not to.....fingers.
 - B. Its enemies.

All who disregard its holy purpose are its enemies.
 - C. The jealous concern we should all have for the Rest Day.

If this Day is perverted to personal uses, the whole blessing of the Day is destroyed. Personal and national calamity follow.
4. WHY WE KEEP THE FIRST DAY OF THE WEEK.

LECTURE IV

THE THIRD COMMANDMENT

Life not to be a lazy existence. Ease a handicap. Your opportunity for success. How to find your place. The human body the masterpiece of creation. Broken bodies, how accounted for. How the first day of the week came to be observed instead of the seventh.

The Commandments as a whole have been likened unto ten great mansions. The Third Commandment may therefore be properly called a "duplex," for it has a great double truth. It is customary to think of the Third Commandment as referring alone to the Sabbath day, but the first "shalt" in the Commandment is about another subject. "Six days shalt thou work." The Commandment therefore has to do with work days as well as with the rest day.

I. CONCERNING THE COMMAND TO WORK.

This Commandment specifies six times as much work as rest. "Six days shalt thou work."

1. THE PLACE OF WORK IN LIFE.

It is customary to think of those who do not have to work as the fortunate ones in life; but work had a specific place in the very beginning of man's existence. When God placed Adam in the Garden of Eden, He commanded him to take care of it. He was not to have a lazy existence. And after Adam disobeyed his Maker's command, God told him that in the sweat of his brow he should eat his bread all the days of his life.

Ease has never been favorable to the higher things of life. There are exceptions, but the tendency among those who live a life of ease is not kindness but haughtiness, not sacrifice but selfishness, not purity but defilement. So true is this that there is a common saying. "An idle brain is the devil's workshop." Ease is not favorable for the development of the greater qualities. The strong and the industrious seldom come from homes of ease.

Those who live in ease have an almost insurmountable indisposition to work. There is a saying that there are but three generations from shirt sleeves to shirt sleeves. Never envy those

who do not have to work. They are not the fortunate folks. It is work that calls out the best in every boy and girl, man and woman, and makes for accomplishment. It calls for the employment of that abounding energy of life that must express itself, if not in honorable, then in dishonorable, ways. It is work that sharpens the abilities and develops the sturdy spirit in life. There is no short and easy road to success. There is "no excellence without great labor," and emphasis should be placed upon *great*. Longfellow has beautifully expressed it:

The heights of great men reached and kept
Were not attained by sudden flight;
But they, while their companions slept,
Were toiling upward in the night.

Work is not a burden. Work is God's plan by which we live the best, the noblest and happiest lives.

2. WHERE TO FIND YOUR WORK IN LIFE.

Dr. Russell Conwell has a lecture entitled "Acres of Diamonds," for which he received \$4,360,000. It is built about the interesting story of Ali Hafed, who lived in Arabia. A priest came to visit Ali Hafed, and their conversation centered about diamonds. The priest, who knew something about them, told Ali Hafed of their brilliance and beauty and value. Ali Hafed wondered where they were found, and was told that they were usually discovered among white sands.

The priest left, but the story of diamonds was fixed in the mind of Ali Hafed. It possessed him. He could think of nothing but diamonds, and resolved at last to sell his place, take his wife back to her old home and start out in search of diamonds. The fatal end of Ali Hafed was learned from a note that was found in a bottle on the sea shore. It related the disappointments of Ali Hafed, how he had spent everything he had, worn himself out in search of diamonds, to be rewarded with only disappointment. In his discouragement he said, "I shall throw myself into the sea and end my troubles."

But let us return to the place that was once owned by Ali Hafed. The priest who had visited the former owner visited the new possessor, and as they were chatting and the afternoon sun shone in the window on the mantle, the priest exclaimed, "A diamond." The owner protested, but the priest was certain and asked where the stone had been found. The owner replied, "Down where I water the horses, where a spring bubbles out of the ground and over white sand." They hurried to the place and found other diamonds. This became the famous diamond bed of Golconda, and the owner was made immensely rich.

Ali Hafed had once possessed the most prolific diamond bed of the world, but threw it aside and roamed the world to find what he had left behind.

Your real work is just where you are. Your success and achievement the place where you live. Cultivate, therefore, the opportunities right at your hands.

3. HOW TO FIND THE RIGHT WORK IN LIFE.

No more serious question concerns a young person than to find the work that he should follow in a lifetime.

First in the determination of this important question is your inclination. This is a God-given signal to the end for which you are fitted. However, it is not the final element. Along with this inclination must go the question of ability. One, however, may have an inclination and an ability and yet not be able to fill the place in life he desires. Opportunity is the third factor. One may have an inclination and the ability or equipment to fill a place in life, but have no opportunity. One must, therefore, determine what opportunities present themselves, and considering those opportunities, analyze his inclination and ability; and when one has thus found his place in life, he will be able to give the best service to God and man, with greatest joy and satisfaction to himself.

II. THE COMMAND TO REST.

1. GOD'S COMMAND AND MAN'S WELFARE.

The second decree in this Commandment is that man shall rest. And there is no idle word with God. When He said, "But the seventh is the Sabbath (rest) of the Lord thy God; in it thou shalt do no work," etc., God planned for man's welfare—mental, physical, moral and spiritual.

2. THE PLACE OF REST IN LIFE.

There is indeed no excellence without labor; and labor is essential to happiness; and work is God's requirement. But there must also be rest; the character of human nature requires it.

Consider first the human body. What a marvelous piece of workmanship it is! There are millions of nerves so perfect and delicate and sensitive, and so near the surface that you cannot insert the finest needle into the flesh without injuring many of them. They are all so marvelously connected and gathered together in such an amazingly constructed center that every part of the body tingles with life and is in instant touch with the center of authority. There is no such other delicate, sensitive, intricate, complex, interwoven and intermingling organization in existence.

And there is that laboratory in the human body which takes all the variety of foods which we put into it and extracts from them

such properties as no other laboratory has ever been able to discover. It takes from them properties that it transforms into flesh and muscle and bone and sinew and nerve and corpuscles and liquid and color and even brain and life itself. How little do we usually appreciate the chemical powers at work within our body!

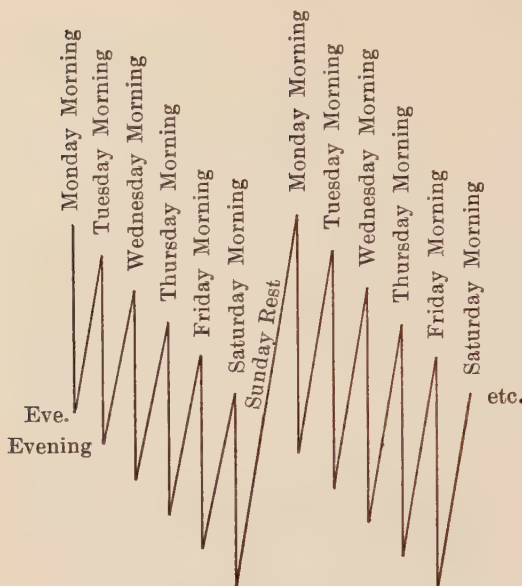
Greater, however, than this is that mysterious mental equipment by which we think and plan and recall, in which are stored the millions upon millions of things we see and hear, by which we move and order ourselves in life. It has heights and depths of the sublimest qualities. And God had decreed that we shall preserve these precious endowments.

On every hand we see this marvelous piece of divine mechanism, the human body, broken, shattered, unstrung, undone, and why? We commonly say it has been overtaxed. The scientific explanation is that the course of living has been a continuous waste of energy without sufficient opportunity of restoration until the whole has become injured or disarranged. Dr. Haegler, a famous scientist of Switzerland, has shown by scientific test that, even under the ordinary course of life, the waste of the day is not restored by the rest of a single night, and that unbroken work is certain to result disastrously in the course of time. What folly for anyone to pursue such a course! What pleasure is there in life when health and strength are gone?

A young wood-cutter, poor, but strong in body and of normal mind, cutting wood for his living in the winter and within view of a beautiful mansion situated on a commanding slope, meditated upon the inequalities in life and entertained rebellious thoughts at what he called his sorry lot. One day a coachman stopped his prancing team and beautiful cutter in front of this mansion. The owner and his wife came out, dressed in their beautiful furs. The young wood-cutter's thoughts were more bitter than ever.

Presently the wealthy pair passed near the place where the young wood-cutter was working. The rich man, owner of the mansion and other large and prosperous industries, called the attention of his wife to the humble wood-cutter, saying: "All my wealth would I gladly give for the health and strength of that young wood-cutter."

There is no possession in life so valuable as your health and strength. Every care and consideration should, therefore, be given to the preservation of that priceless possession, health. Dr. Haegler's tests have proved that by the rest of the extra day and night, the lost energy and vitality are practically restored, and with rightful care the body and mind regain their normal ability each successive Monday morning.



Dr. Haegler's diagram by which he shows by a downward line the energy expended in a day's work, and by the upward line the restoration of a night's rest. The ordinary night's rest does not fully restore the day's waste. His scientific test showed that an extra day's rest is necessary to begin the second, third, etc., week, where he began the first week. Failing to observe this extra day's rest, one finally runs down — is health-broken.

A similar test has been made by Dr. E. G. Martin, of the Harvard Medical School, who selected a group of medical students, and by testing their reaction time, by means of electrical currents, gathered some very interesting facts. The tests were continued through a period of eight weeks, and they showed that the sensitiveness of the man was in every instance more acute on Monday, and that it sank steadily from day to day, reaching its lowest point on Saturday. Dr. Martin contends "that the repose of a single night following a day of toil does not afford complete restoration of the impaired nervous tissues." He further states that the longer period furnished by the Sunday rest gives, under ordinary conditions, the longer time needed for the expulsion of the accumulated fatigue products and the recovery of efficiency.

A similar experience is recorded at the beginning of the world war. England was faced by the stern necessity of increasing her factory output of munitions. Her very existence depended upon a sufficient quantity of war material. It was naturally assumed that the emergency could be met only by longer hours and continuous work. After a time the Minister of Munitions appointed a commission to inquire into the matter, and it was proved again, beyond a doubt, that they were not attaining the best results in either quality or quantity. As week after week went by without the usual period of rest, the men and women complained of being "fed up," and the production fell steadily. Desperate as the situation was, the plan of continuous employment was declared to

be scientifically unsound and the order went out for six days' work and one day's rest.

The heads of several large eastern manufacturing concerns have confirmed this same conclusion. They declare that the work on Saturday is not as good as the work on Monday, and that where continuous work is conducted, the best results are not obtained.

This wonderful, complex, intricate, delicate masterpiece of the world's creation cries out for relaxation and rest. It cannot go on successfully without them, and he who will not heed this divinely established law must sooner or later pay the price in suffering and tears.

3. THE DAY OF REST APPOINTED AND ORDERED.

The Day of Rest is a necessity for the body's welfare. How then shall this Day of Rest be observed with the greatest benefit? The real measure of life is not merely physical or mental. If it were, the ideal of life would be the prize fighter, or in many instances the inmates of our penitentiaries, for some of the keenest men mentally are in prisons. The greatest purpose in life is not merely the physical and mental, but the physical and mental that is moral and spiritual. The Day of Rest should, therefore, be used to this end.

The manner in which it should be observed may properly be determined by the institution which has established and saved it to mankind, the church. If there were no church, there would be no Sunday, no Day of Rest. The Day of Rest is strictly religion's day for mankind. Religion's day should, therefore, be observed in religion's way. It is as wicked to use religion's day in our own way as it is to use another's property for our own use, and many a man is serving time in the penitentiary for this latter crime.

A further indication of its observance is the purpose of its author. God is the author of the Day. He who made the marvelous human body and knows it as no one on earth knows it, has ordered this day for the body's preservation and has told us in the plainest language how it is to be observed: "Remember the Rest Day to keep it holy."

Everyone with ordinary intelligence knows what that means. Everyone understands also that one thing that belongs to such an observance is a right relation to the Church of our God. You cannot separate the proper observance of God's Day of Rest for God's marvelously constructed body from His established church.

Some people who rebel against such an observance of the Day inquire, "Does not the Scripture say that the Sabbath was made for man?" thereby indicating that man may do with it what he

pleases. We reply that the buzz-saw also was made for man, but it is to be used as its manufacturer intended, and not to cut off men's fingers. The Day of Rest is to be observed as its author intended, and not according to man's imperfect fancies.

All who disregard the holy purpose of the Day of Rest may rightly be called its enemies. The Third Commandment taught by the church is alone responsible for the Rest Day. There is no regular rest day, so indispensable to human life, where this Commandment has not been taught. Everyone, therefore, who wilfully refuses to keep it in the manner the Commandment describes is its enemy. The preservation and observation of this Day should be of no little concern to everyone who is solicitous for the physical, mental, moral and spiritual welfare of human life. If this day is perverted to personal uses, personal and national calamity is sure to follow.

4. WHY THE FIRST DAY OF THE WEEK IS NOW OBSERVED INSTEAD OF THE SEVENTH.

Some people may inquire whether the Christian world has not departed from the teaching of this Commandment in its observance of the first day of the week instead of the seventh. It should be understood, however, that this Commandment does not enjoin or even direct the observance of the seventh day. The word Sabbath means rest and has no connection whatever with the term "seventh." The command is, "Remember the Sabbath, or Rest Day, to keep it holy." The command is that we shall work six days and rest one.

No one in the world knows whether the present Saturday was the original seventh day. The names of the days of the week as we have them were not in existence in the beginning. Friday or Tuesday or any other day might have been the original seventh day. Therefore there can be no argument for observing the seventh day as the ancient and original day that might have been intended, even if the Commandment had directed to keep the seventh day. The command is to keep one day in seven.

The Christian world observes the first day of the week as we now have the days named and arranged, because on this first day of the week the Lord Jesus rose from the dead. It is in His resurrection that we have the assurance of our salvation. The day, therefore, on which He rose is naturally an outstanding day in the Christian system.

But that is not the only reason we observe the first day of the week: it was on the first day of the week that our Lord frequently appeared to His disciples after His resurrection; it was also on the first day of the week that the Holy Spirit was poured out on the apostles, the day of Pentecost; it was on the first day

of the week that Peter preached his great sermon, when 3,000 persons were converted; and the first day of the week when the Holy Spirit was poured out upon the disciples is generally called the Birthday of the Christian Church; the first day of the week was kept by the apostles as the day of worship, and since they were inspired by the Holy Spirit, they must have known their Lord's will.

In beginning his book of Revelation, the Apostle John tells us: "I was in the Spirit on the Lord's Day." The Apostle Paul, writing to the members of the church at Corinth, said (1 Cor. 16:1), "Upon the first day of the week let each of you lay by him in store as God hath prospered him." It is evident, therefore, that the Christian church from its beginning observed the first day of the week as the Day of Rest and Worship. The change from the keeping of the seventh day to the first day was undoubtedly of divine purpose to distinguish the Christian religion from the Jewish religion, and to emphasize the truth that the foundation of the Christian faith is Christ.

Remember the Rest Day to keep it holy.

LECTURE V

THE FOURTH COMMANDMENT

Why young folks are so frequently disappointed in marriage and how to hold each other's affections. The Will to Love and the Will to be Lovable. What the older women should teach the younger women. JEALOUSY: What it is; what it does; what to do with it. Parents-in-law. CHILDREN, what shall they be?

INTRODUCTION.

"You're out of date." "You're old-fashioned." Did you ever hear such taunts? "A huff." Did you ever see it?

I. THE PERSONS MENTIONED IN THIS COMMANDMENT.

1. FATHER, MOTHER, CHILDREN. WHAT THESE COMPOSE.....

A. The Home is.....appointment.

God created man and woman, and created them to be fathers and mothers, and appointed children. Genesis 1:28.

B. Parenthood the fullest measure of life.

a. Man as a father.

b. Woman as a mother.

"Better to have loved and lost, than never to have loved at all."

C. Children life's greatest blessing.

II. THE HOME.

1. THE HUSBAND IN THE HOME.

A. Duties to his wife.

a. Indicated by what he asks a young lady to give up to become his wife, and what she does give up.

b. What he promises when he takes her to be his wife.

c. The same attention as when he won her. The frequent change. Before marriage, all smiles, courtesies, several evenings a week with her, and not at home at all afterward, etc.

d. The crime of cheating her out of fulfillment of promises.

e. She is entitled to his sole attention. The wickedness of smiling attention to some other girl who has done nothing, when the wife is at home, keeping the home, washing, mending his clothes, getting his meals, etc.

2. THE WIFE IN THE HOME.

A. It is what a girl should seek to be. The independence of girls by reason of commercial opportunity. But what about thirty years later?

B. Duties to a husband.

a. Not the idea of some who say, "I've got him now; I can do as I please; I'll get out of him what I can."

- b. If you will hold his affection.
 - (a) It requires more ingenuity to hold a husband's respect and affection than to win them.
 - (b) Exercise every one of the graces carefully observed in winning his respect and love.
 - (c) Avoid complaints, criticisms, fault-findings, nagging. A man does not take on the responsibilities and expenses of a home to have his life made like fleas make a dog's life—miserable.
 - (d) The pitiful situation too often. Shakespeare's statement: "Love to a man is a thing apart: 'tis woman's whole existence." When a husband's affection wanes or seems to wane, her whole being is on edge, and frequently seeks to regain it by demands. Reprisals. It never wins, but makes the situation worse.
- c. What the older women should teach the younger women. Titus 2: 3-5. The will to love and the will to be lovable.
- d. Loyalty to a husband an essential duty.

3. MATERIAL REQUIREMENTS TO HAVE A HOME.

- A. How large a place it has today.
- B. The Bible statement, "A man's life consisteth not in the abundance of the things of this world," is applicable to the home.
- C. The joy when love greets the husband and love greets the wife.
- D. Let your beginning be within your means. Many homes are broken up on account of too elaborate a beginning.

4. JEALOUSY IN THE HOME.

- A. Its cause. ..
 - a. Sometimes a just cause.
 - b. Frequently due to a sensitive nature feeling inferior to another; therefore subject to unfavorable comparison, and a feeling of losing the respect and affection of the husband or wife.
- B. Its curse. It is a veritable hell.
- C. Its cure.

Open admission of the jealous spirit. It cannot stand the light of open acknowledgment.

5. EVERYBODY SECOND TO YOUR HOME.

The difficulty of putting parents, who have been such a part in your life, second. But in the home, your husband is first; your wife is first. The Bible says, Ephesians 5:31: "For this cause," etc. The incident of Ruth. Ruth 1:16-17.

6. PERSONAL APPEARANCE IN THE HOME.

- A. The carelessness so often prevailing.
- B. Careless habits, manners, appearance, displeasing outside the home, are none less repulsive at home.

7. CHILDREN AND THE HOME.

- A. The Divine Command. Genesis 1:28.
- B. Life's greatest blessing.

- C. There must be discipline.
 - a. Eli's neglect and sorry results. 1 Samuel 3:13.
 - b. Parents should, if at all possible, stand together, or discipline almost impossible.
- D. Children before anything else.
- E. Children are to honor parents.
Luther's explanation of the Fourth Commandment.
 - a. Why honor, serve, obey and love parents?
 - (a) Because you have your.....from them.
 - (b) Because no one loves you so well.
 - (b) Because they are wiser in experience.
 - b. When to honor, serve, obey and love them.
 - (a) In your
 - (b) In their
 - (c) In their
- F. The promised blessing for obedience and why?
George Washington.
- F. Parents must be worthy of this honor, service, obedience and love.
The command to honor calls for character to be honored. Eph. 6:4.
- 8. THE "FAMILY CIRCLE" IN THE HOME.
 - A. The change that has taken place.
All pleasures sought elsewhere.
 - B. The result.
 - a. It is breaking up the sweetest associations and destroying "Home, Sweet Home."
 - b. Marital wreckage will be the result.
- 9. RELIGION IN THE HOME.
 - A. Home is God's appointment. Establishing a home without attention to religion is like building a house without paying any attention to the plans.
 - B. A religious husband is a better, kinder, truer husband and father.
 - C. A religious wife is a better, kinder, truer wife and mother.
 - D. Religious children are better, kinder, truer children.

What kind of a home are you making?

LECTURE V

THE FOURTH COMMANDMENT

Why young folks are so frequently disappointed in marriage and how to hold each other's affection. The Will to Love and the Will to be Lovable. What the older women should teach the younger women. JEALOUSY: What it is, what it does, what to do with it. Parents-in-law. CHILDREN, what shall they be?

"You are out of date," "You are old-fashioned." Did you ever hear such taunts? "A huff," did you ever see it? Unhappy families—did you ever know of one? Because of these very conditions, which, indeed, seem to have existed since sin came into the world, the Lord God Almighty wrote down as one of the Ten Commandments, "Honor thy father and thy mother, that it may be well with thee and that thou mayest live long in the earth."

I. THE PERSONS HERE MENTIONED.

The usual impression regarding this Fourth Commandment is that it refers primarily to children. A closer reading, however, reveals the fact that there are three persons mentioned in the Commandment: father, mother and child. These three compose what we call the family.

God and not man is the author of the family. God created man and then fashioned woman to be his helpmeet, and ordained children when He said (Genesis 1:28): "Be fruitful and multiply and replenish the earth." Parenthood is the fullest measure of life. No man has attained the fullest measure of manhood until he has looked into the eyes of one that is life of his life, and has felt that mysterious interest and love which his child calls forth. No woman has attained the fullest measure of womanhood until she has looked into the eyes that reflect her own eyes and the life that reflects her own life, and has experienced that tender outgoing of soul that only her little babe can call forth. The child is life's greatest blessing. Tennyson wrote truly: "It is better to have loved and lost than never to have loved at all."

II. THE HOME.

There is no place like home—the right kind of a home. That a home may be the right kind of a home, right relations must exist between the husband, the wife and the children. There are specific duties that cannot be overlooked.

1. THE HUSBAND IN THE HOME—DUTIES TO HIS WIFE.

The duties of a husband to his wife may be indicated by what he asks a young lady to give up to become his wife and by what she actually gives up. The bride leaves her home which has sheltered her all her life time, and the love of parents which has always been tender and sacrificing. She probably leaves the accumulated comforts of their life time to take up her abode with someone who does not perhaps fully understand her, and to live under conditions altogether different from those she has known, and to get along in most cases with a much simpler equipment than she has been accustomed to. She even gives up her name and gives herself. It is not little surrender that she makes, and for this surrender she is entitled to the tenderest care and consideration. The husband's duty is further indicated by what he promises when he wins her, for every suitor holds out an attractive future as a culmination of their courtship, and he who does not try to fulfill that promise is a cheat. The wife is surely entitled to the same consideration which won her affection.

All too frequently, however, a change takes place in his demeanor. Before marriage it was all smiles, courtesy, several evenings a week with her. Afterward the smile is gone, the courtesy so often forgotten, and only a few evenings at home. It ought not even be necessary to say that the wife is entitled to her husband's sole attention, but it must be mentioned, for so often there is smiling attention to some other undeserving woman, while the wife remains at home, keeping the house in order, washing, mending, preparing meals, and endeavoring to make the best she can of what she has for the very one who all too frequently may be even neglectful of her. It is difficult to find words that sufficiently express the baseness of such conduct. The wife is entitled to the undivided attention of her husband.

2. THE WIFE IN THE HOME—DUTIES TO HER HUSBAND.

But the duties are not all on the one side: there are wifely duties as well as a husband's duties.

Wifely duties need to be emphasized in this day, for with the change in economic and political positions, we are confronted with a new situation that has not been proving very wholesome. It certainly is not a wifely duty that expresses itself, so frequently heard, "I have got him now; I can do as I please;" or, "I will get out of him what I can." A home where the wife holds such a view is headed for the divorce rocks.

The happiness of the wife is her husband's affection; and it should be thoroughly understood that it requires more ingenuity to hold a husband's affection and respect than it does to win him. The failure to realize this fact accounts for much domestic unhappiness. Let every wife thoughtfully exercise those graces so

carefully observed before marriage in winning the young man's respect and love.

Married life will not be all rosy. There will be frequent occasions for complaints, but avoid them; reasons for criticism, but ignore them; conditions for fault-finding, but forget them; occasions for nagging, but overlook them. Complaints, criticisms, fault-finding, nagging, produce only unhappiness, and drive the loved one away. Hostile feelings must not be allowed to dictate. A higher will must rule, the will to be lovable. It may not be easy to be lovable under all conditions, but a will to be lovable was exercised in the days of courtship, and the same will to be lovable must be exercised in the home afterwards, if peace is to abide.

A man does not take on the responsibility and expense of a home to have his life made like fleas make a dog's life—miserable. If he suspected that his married life would be wretched, he would defer his wedding day till after his funeral! His hope of married life is happiness. Every ability of a wife should be used to that end.

Much of initial unhappiness in married life is due to a misunderstanding of each other's nature. The husband does not understand a life that is moved and controlled by its affections. The wife cannot understand a life that seems to be interested in something else than affection. The result is so often a misunderstanding of manner and motive and purpose. There would be many better homes in the world if Shakespeare's statement were understood: "Love to a man is a thing apart; 'tis woman's whole existence."

There are occasions for unhappiness in every married life. Molehills are often magnified into mountains. The sorry part is that too much encouragement is given these occasions. Many a trifle is fanned into a flame by bad advice. Our older women need to take to heart seriously the instruction of Paul (Titus 2: 4): "that the older women should teach the younger women to love their husbands." Let every woman who encourages dissension understand that she is sinning against God's Word.

It should not be necessary to state that every wife ought to be loyal to her husband, but facts often are to the contrary. There are literally hosts of wives who talk critically and unfavorably about their husbands, to other persons. Many wives do not seem to realize that their own happiness is dependent upon the favorable regard for, and success of their husbands. The wife who criticizes her husband is undermining her own comfort and happiness.

Then, too, common gratitude calls for unqualified loyalty. This is particularly true where the wife's food, clothing and shelter are provided by the husband's labors. To be disloyal to the one

who provides these necessities is to be thoroughly base. A common dog even is loyal to the hand that feeds and shelters him.

The most unjust thing that David experienced at the hand of those for whom he cared is thus bitterly expressed (Ps. 41:9): "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Our Lord Jesus Christ said the same thing about Judas, who betrayed Him (John 13:18).

Every wife should be loyal to her husband. It is to her shame and condemnation if she is not, and brands her to be an unworthy wife.

3. MATERIAL REQUIREMENTS FOR A HOME.

"I will not get married until the young man I marry has a home paid for and furnished," is not an unusual statement. A young man should give thoughtful consideration to the home which he is about to establish. It should be in his mind from his earliest thoughts of marriage. The spendthrift spirit of young men which finds them at their wedding day with little more than enough to pay for their license and to give a small gift to the minister is to be severely condemned. On the other hand, the thought that happiness consists in mere material surroundings and equipment is also wrong. The Bible statement that a man's life consisteth not in the abundance of the things which he possesseth is applicable to the home.

There should, of course, be the necessities of a household, for we are not altogether independent of material surroundings and equipment, but the happiness of a home depends upon the love in that home. Where love greets the husband who returns from his daily duties, and love greets the wife who makes the most of her conditions, and love considers each other, there happiness abides, even though the surroundings may be very humble.

Let your beginning be within your means. Many homes are broken up on account of too elaborate a beginning. You may not have much of this world's goods, but you have each other, and by living for each other, you can be happy with little worldly store.

4. JEALOUSY IN THE HOME.

God forbid that it may ever come into *your* home. Jealousy is a malady of the direst sort. It possesses no reason, and the Scripture says it is as cruel as the grave. There may be occasions for jealousy. A husband has the divine right to the undivided affection of his wife, and the wife has the divine right to the undivided affection of her husband, but this does not mean that they must be uncivil to other persons. The courtesies of life among others are not to be forbidden because one is married.

There is much jealousy in the world. Many lives are cursed and crushed under it, and in nine hundred and ninety-nine cases out of a thousand it has no real basis. The strangeness of its operation is that it only intensifies a condition which it seeks to change. It has wrecked many a home where no cause for it has existed. It is the creature of a perverted imagination. It is the "green-eyed monster" tremendously used by Satan.

Spencer, comparing jealousy with other human maladies, says: "Yet there is one more cursed than they all, that canker-worm, that monster jealousy which eats the heart and feeds upon the gall, turning all love's delight to misery."

H. Moore writes about it thus, 'O, jealousy, thou ugliest fiend of hell! Thy deadly venom preys upon my vitals, turns the healthful hue of my fresh cheek to haggard sallowness and drinks my spirit up.'

Bouffers says of it: "Jealousy is the sister of love, as the devil is the brother of angels."

Just why it exists or what causes it is a perplexing question. In many instances it is, no doubt, due to a sensitive nature which feels itself inferior to another, and is, therefore, subject to unfavorable comparison, accompanied by the fear of losing the respect and affection of the husband or wife, or, on the other hand, it may be due to inordinate selfishness.

How to meet it and cure it is as difficult as to account for it.

The only remedy that we have to suggest is an open admission of jealousy on the part of the jealous person. Jealousy cannot stand the light of open acknowledgment. It is so unworthy and small of spirit that the pride of the one possessing it cannot tolerate it. The difficulty is to get those who are jealous to admit it. Their pride rebels at an admission of such unworthy and belittling spirit. One is therefore confronted with a peculiar condition in seeking a remedy for it. The pride that would kill it is the pride that denies it. The open acknowledgment is the first step toward its defeat and God's help will finish it.

5. EVERYBODY OUTSIDE OF THE HOME, SECOND TO IT.

One of the rocks on which many a home is wrecked is the parents-in-law. It is not an easy matter for parents who have exercised care and sacrifice and experienced love for a son or a daughter from the days of their babyhood to young manhood and womanhood to realize that a change of relations has taken place when their son or daughter is married. Too many, forgetful of this change, continue to offer advice and exercise direction and try to keep up the former associations. Let every young man remember the Scripture that says, "For this cause shall a man leave his father and mother and shall cleave unto his wife," and

likewise every young wife, that she shall leave her father and mother and cleave unto her husband.

Let fathers and mothers understand that their sons and daughters are no longer under their roof, but that they have established for themselves homes that are to be as free from all outside interference as the home from which they have come is independent of other homes. Much difficulty will thus be avoided.

6. PERSONAL APPEARANCE IN THE HOME.

‘Why are you all fixed up?’ said a boy to his grown-up sister. He understood later in the evening when a young man called. He always knew when a young man was about to call. ‘Sis’ was always looking her best, and the young man was always looking his best. No one would think of its being otherwise. In too many instances, though, if you were to come upon the same young people some time after their wedding day, you would not recognize either one, and they would seem to be quite indifferent to their appearance.

It is not necessary to be dressed expensively to be dressed nicely and neatly, but how much the latter contributes to one’s attractiveness! The simplest dress is attractive when clean—but by all manner of means, do let it be clean! It is not to be wondered at that all admiration ceases when you observe the slovenliness of many persons after their marriage. Let both husband and wife take seriously to heart what would have happened had such habits been indulged in before their wedding. Keep in mind that careless habits, manners, appearances that are displeasing in others are none the less repulsive in your own home.

7. CHILDREN IN THE HOME.

It is God’s purpose that there shall be children in the home. He ordained it in the establishment of the home. ‘Be fruitful and multiply and replenish the earth.’ Children are life’s greatest blessing. The home that does not have them or that is deprived of them lacks the sweetest possession of home life.

But children will not grow up to be angels by themselves. They possess too much of the disposition of their fathers and mothers for that. There must be discipline, and that home which neglects the discipline of the children is sowing seed for a harvest of sorrow. Every parent should remember the sad case of Eli of the Old Testament, from whom the judgeship was taken because his sons did evil in God’s sight, and he restrained them not. Hophni and Phinehas (1 Samuel 3) furnish a solemn warning to every father and mother who is lax in discipline.

Formerly I often attended the religious services of the Ohio state reformatory when 1,000 young men assembled in the chapel. They did not look like criminals. Many of them possessed un-

usual talent in music and other arts. In reply to my question, how had these young men landed in such a place, the superintendent replied: "Ninety per cent of them have come from broken homes, in which the father or mother died, or had separated, and the children not brought up under parental discipline." Not having learned to obey at home, they disregarded the rights of others and broke the laws of the state.

Parental discipline is necessary for good citizenship. It is also necessary for a God-fearing life, for the boy who has not been disciplined to obey his earthly father and mother will not obey his Heavenly Father. Laxness in parental discipline is a great unkindness to a child. If you will have your children become good citizens and true Christians, they must learn obedience in the home.

Your children should be your first thought and care. In my first pastorate I roomed at a home in which there were two romping boys. Now after twenty-seven years I learn, to my great joy, that those boys are fine men with homes of their own. I recall the mother's statement, that she was always at home to say "good-bye" to her boys when they went to school, and always at home to greet them when they returned. Her social friends, for she belonged to an old and well-known family in the city, used to beg her to stay at their social functions, and rather tauntingly inquired why she was so "foolish" about her boys. She replied, "My boys are more to me than all your social functions; they are everything to me." And how those boys loved their mother, and how they love her yet!

We are reminded by this Commandment that children should honor their parents. Luther very correctly interprets this Commandment to mean that children should honor, serve, obey, love and esteem their parents. And well may the children do so.

Children are sometimes disposed to think that their parents are old-fashioned and out of date and back-numbers, and that they themselves are a great improvement. They should remember that every faculty which they possess they have gotten from their parents; that every line of beauty, every ounce of strength, every grace of action they possess, have been inherited from their parents; that all they have and all they are, however much of an improvement they imagine themselves to be, they have gotten from their parents and from no one else. Through opportunities which their self-sacrificing parents may have given them, these faculties and graces may have been a little more developed than in their parents, but the potentiality of every one of them has been inherited.

Children should honor, serve, obey, love and esteem their parents, because no one loves them so well. Children do not usually realize this; even when they have come to young manhood and

womanhood, they frequently seem to fail to realize it. But when everyone else deserts them in their misfortune or sin and shame, the door of the old home is still open. No one may have been so wounded as the parents, but when all other hands are turned against them, the parent's hand is still outstretched.

I am not unmindful of what was said a few moments ago that when you are married, everyone else must be second to your companion. This is fundamental to a happy marriage. When one has chosen to leave the old home to establish a new one, that home must become the center and everyone else secondary. It is Scripture that a man shall leave his father and mother and shall cleave to his wife, and likewise the wife to her husband. Yet it remains that no one ever will love you so well as your parents.

Children should honor, serve, obey, love and esteem their parents because they are wiser in experience. Children frequently think they are wiser than their parents. They are wiser only in their own conceit. Parents have from twenty to forty years' more experience than children, and experience is the greatest teacher in life. The child who is wise will listen to the advice of his parents.

Children should also remember to honor, serve, obey, love and esteem their parents when the children become prosperous. How frequently children in their prosperity become neglectful of their parents, and yet every faculty which has led them to their prosperity and every grace which has brought them success, has been gotten from their parents. To be carried away by prosperity to the neglect of the loving hearts of parents is to choose the gross, material and fleeting things of life in place of human hearts and love. The pity of it is that it is being done every day.

Children should honor, serve, obey, love and esteem their parents in their need and old age. The condition of many a parent in old age is pitiful, when it might be so easily filled with sunshine. With advancing years friendships become fewer, for one by one the associates of a life-time pass away. It is not infrequent for old age to find itself very, very much alone. Advancing years find one frequently less interested in outside matters, and so the aged person seeks comfort among those who are nearest in human ties. If he does not find it here, his remaining years are full of solitude. All this can be changed when the children are mindful of their parents in their old age. The child who is neglectful of his parents deserves to be neglected in his old age. "Whatsoever a man soweth that shall he also reap."

This Fourth Commandment is called by the apostle "the first Commandment with promise." The blessing for obedience is "that it may be well with thee, and thy days be long upon the land which the Lord thy God giveth thee."

It is related of George Washington that he planned to be a sailor. When the morning came for the ship to leave, he had his few belongings packed, and the moment came for farewell. As he kissed his mother good-by, she put her arms about him and held him tightly, and with tears in her eyes and the sweetness of a mother's love in her trembling voice, she said, "George, I cannot let you go." She could say no more. The lad replied, "Mother, if you feel that way, I will not go." He stayed at home and gave up all his plans of becoming a sailor and the hope of becoming some day the captain of a ship.

But what a reward for regarding his mother when he became the President of his nation and the father of his country! How different it would likely have been if he had disregarded his mother's wishes that morning and had gone to sea.

The admonition in this Commandment is not only to children. That children may honor their parents, the parents should be worthy of honor. Thus Paul, writing to the members of the church at Ephesus (Eph. 6:4) says, "Fathers, provoke not your children to wrath." Parents sometimes set a very unworthy example and are very unreasonable and unjust. This command to the child gives no license to a parent to do as he pleases. Let parents be worthy of the honor which this Commandment seeks to give them.

8. THE FAMILY CIRCLE IN THE HOME. WHAT HAS BECOME OF THE OLD-FASHIONED HOME?

A young man said recently, "A great change has taken place since I began to call on the young ladies. We used to go at eight o'clock and enjoy some games, in the home. Then the mother would serve refreshments at half-past nine or ten, and we were at home at half-past ten or not later than eleven; and what good old days those were! How we enjoyed ourselves in the atmosphere of such a kindly home! Now we are not expected to call until nine or after, our pleasures are no longer sought in the home. It is the show, perhaps the second show of the evening, that doesn't begin till half-past nine. It lasts till eleven. We are expected to get a lunch in some cafe. We do not arrive at the young lady's home until near midnight, and later still at our own home. All the pleasures are sought outside of home." He said too: "It costs so much more today; and the enjoyment is so much less. I miss those earlier days."

The change has meant the breaking up of the sweet associations of "Home, Sweet Home." No wonder our young people are not appreciating the blessings and delights of home, and when they are married have little conception of what home is; and with little conception of what it is, how easily and quickly it seems to be broken! The marital wreckage of today is, no doubt, in some measure the result of the changed character and atmosphere of the home.

9. FOUNDATION OF THE HOME.

The home is not the creation of man. God is its Founder. And if a home is to be what it should be and what it may be, it must be planned after the specifications of its divine Author. Those specifications are set forth in the Word of God. To found and build a home without this divine plan is like building a house without a plan.

The husband, wife and children only attain their truest ideals and joys where religion is taught and lived in the home. No father is so great and good and kind as a Christian father; no mother so sweet and beautiful and loving as a Christian mother; no child so noble and true and honorable as a Christian child.

What kind of a home is your home?

LECTURE VI

THE FIFTH COMMANDMENT

Human life held so cheap. God's determined revaluation. The divine right to live. Killing that is not murder. Capital punishment—is it right? Suicide. The "gentleman killer." The foulest murder on earth. When the secrets are laid bare, what then?

INTRODUCTION.

The world's first murder. And the last one committed.

I. WHY SUCH A COMMANDMENT.

1. BECAUSE OF THE CHEAP ESTIMATE OF HUMAN LIFE.

A. Napoleon's statement about 100,000 lives.

B. As seen everywhere.

2. BECAUSE OF THE SUPERLATIVE GRANDEUR OF OUR BEING.

A. Its millions of minute, delicate, intricate.....

B. Its marvelous and miraculous chemical.....

C. Its unfathomable.....equipment.

D. Its relation to the Lord God Almighty.

E. The exceeding wickedness of killing another.

It is an assault upon a.....existence or life.

3. BECAUSE EACH PERSON HAS A GOD-GIVEN RIGHT TO EXISTENCE.

II. THE UNDERLYING CAUSE OF MURDER.

1. 1 JOHN 3:15.How it develops.

2. ESTHER 3:1-7:10.

3. 2 SAMUEL 17:23.

III. KILLING THAT IS NOT CRIME.

1. EXODUS 22:2.

2. JUDGES 6:16 (Gideon).

3. GENESIS 9:6.

4. DEUTERONOMY 19:4-6.

IV. KILLING THAT IS POSITIVELY FORBIDDEN.

1. TAKING OF LIFE DIRECTLY—MURDER.

A. Murder of..... Over 100,000 such murders annually in the U. S., and on the increase. How accounted for?

a. Continued wishing you were.....

b. Lack of.....

- B. Murder of..... Common, gross murder.
 - a. Its commonness.
 - b. The need of sturdy condemnation of it. Indifference on our part contributes to murder.
 - c. The seriousness of the situation shown by only 1 out of 4 brought to trial; 1 out of 10 brought to trial, convicted; and only 1 out of 80 are condemned and executed.
- 2. TAKING OF LIFE INDIRECTLY.
 - A. Of others. The "gentleman killer."
 - a. The one who inspires another to.....
 - b. The one who influences another to.....habits.
 - c. The one who.....others beyond human endurance.
 - d. The one who.....helps making sufficient nourishing food impossible.
 - e. The prize fighter.
 - B. Of self.
 - a.that are ruinous to health.
 - b.that break the health and hasten death.
- 3. THE MOST WICKED OF ALL MURDERERS.
 - The destroyers of unborn life.

LECTURE VI

THE FIFTH COMMANDMENT

Human life held so cheap. God's determined revaluation. The divine right to live. Killing that is not murder. Capital punishment—is it right? Suicide. The "gentleman killer." The foulest murder on earth. When the secrets are laid bare, what then?

The world's first murderer was Cain. We have not learned the name of the last one. He committed his crime less than ten minutes ago.

I. WHY SUCH A COMMANDMENT IS NECESSARY.

1. THE CHEAP ESTIMATE OF HUMAN LIFE.

It is related that Prince Metternich once said to Napoleon Bonaparte concerning a certain plan proposed: "That will cost 100,000 men." Napoleon replied, "What are 100,000 men to me?" How cheap must human life have been in his eyes! How cheap it is in every war! How cheap it seems to be in the estimation of many today!

Crime statistics show that in the United States there are 14 homicides annually per 100,000 population. Murder has become so common that almost every city and hamlet record this crime. Such has been the history of the human race. God knew the brutality of the human heart, and sought to stop its frightful course with these four authoritative words, "Thou shalt not kill."

2. THE SUPERLATIVE GRANDEUR OF OUR BEING.

God forbade this inhuman crime of destroying human life because of the superlative grandeur of its creation. Human life is different from every other life. It surpasses every other creation in its millions of minute, delicate, intricate and complex nervous organisms, in its marvelous and miraculous chemical laboratory, and in its unfathomable mental equipment. All the rest of creation is born, and lives and dies in its narrow beaten path. But what varied activities distinguish man! He thinks and wills and loves and hopes and aspires and struggles, spans the ocean with cables, binds the earth with tracks of iron, soars through the air, sends his voice across the seas, reaches back through the milleniums of the past, looks forward through the milleniums of the future. He pens messages that stir the soul, and charms mankind with his brush and canvas. He makes the

stone almost to speak. He creates melodies that stir the depths of one's being. And he achieves a thousand other wonders.

Whence is all this? There is but One who has such qualities and has them in an infinite measure: He is God. And the answer to the question, "Whence is all this in man?" is found in the inspired Record which tells us that, "God created man after His own likeness and in His image." Human life is not by spontaneous generation, but comes from God (Genesis 2:7). God "breathed into his nostrils the breath of life, and man became a living soul." And God would have man understand that this divine existence must not be unnecessarily destroyed. It is because of its divinely constituted character that it is so wicked to destroy it.

3. EACH HUMAN BEING HAS A GOD-GIVEN RIGHT TO LIVE.

A divine right to live! Let that grip you: a divine right to live; just as much right to live as any other human being on earth. What self-respect that gives to one! No man living has any right to treat you otherwise. God has given to you this precious birthright. Every man under heaven is bound to respect it. And no man dare take away that life without reckoning with God. "Thou shalt not kill."

II. THE UNDERLYING CAUSES OF MURDER.

How can one person kill another? It is almost unthinkable, and yet the frequency and ease with which it is done compels us to face the reality. But what is the cause of this unnatural act?

1. HATRED.

The apostle tells us (1 John 3:15): "Whosoever hateth his brother is a murderer." Hatred is therefore one of the underlying causes of murder. But what is hatred? It is accumulated dislike, a sustained feeling of bitter aversion until it becomes so bitter that it seeks the destruction of its object. Beware of the spirit of hate.

2. SELFISHNESS.

A second cause is that which stirred Haman of old to plan the gigantic slaughter of a whole nation to get rid of one man (Esther 3:1-7:10). It is selfishness.

3. PRIDE.

A third cause is that which prompted Ahithophel to go to his home when his advice had not been taken, and set his house in order and hang himself. It is pride. 2 Sam. 17:1-23.

These three—hatred, selfishness and pride—lie at the bottom of this dreadful sin of murder.

III. KILLING THAT IS NOT CRIME.

1. PERSONAL SELF-DEFENSE.

The divine right to live does not, however, give us the right to do as we please. Our right to live must respect the other person's right to live, and it is possible for one so to violate the rights of another as to forfeit his own right to live. Thus when Moses was giving the law to Israel on their way out of Egypt, he said (Exodus 22:2): "If a thief be found breaking up, and be smitten that he die, there shall no blood be shed for him." In other words, if one should slay another in self-defense, he does not come under the judgment of this Commandment.

2. NATIONAL SELF-DEFENSE.

What is true of the individual is likewise true of the nation. Thus Gideon (Judges 6:16) rose up at the command of Jehovah God and called his people together to drive out the intruders who had all but spoiled the land. Thus public defense, likewise, does not come under this Commandment.

3. EXECUTION BY JUDICIAL SENTENCE.

There has been a movement in our country for several years to do away with what is called capital punishment. Its advocates tell us that human life is so precious that it should under no circumstances be taken, and they therefore condemn with great severity all executions of human life by whatever method. Their theory is beautiful, but it is in contradiction to the Bible, for God Himself says, "Whoso sheddeth man's blood, by man shall his blood be shed" (Gen. 9:6); and all generations in all the centuries of the world have recognized that solemn truth. One who executes a judicial sentence does not, therefore, come under this Commandment.

4. ACCIDENTAL DEATH.

It is scarcely necessary to say that the accidental taking of life likewise does not constitute a violation of this Commandment (Deut. 19:4-6).

IV. KILLING THAT IS POSITIVELY FORBIDDEN.

1. TAKING OF LIFE DIRECTLY—MURDER.

A. Of Self-Suicidal.

It might seem little needful to comment on this particular subject. It is natural to think that everyone understands what this includes, and yet with such destruction of life going on everywhere about us, it is evident that something is needed. The 17,500 suicides in the United States last year are evidence that something has gone dreadfully wrong in human society. It is natural for those of us in more favorable conditions to wonder how it can be possible that one should take his life.

It has its origin in the simple wish that accompanies life's distress, the wish that you were dead. It is a common wish, but in its accumulative force by continuing to wish, it ends in the terrible deed. It is wicked to wish that you were dead. Our times are in God's hands, and we are to let Him determine the day when we shall cease from life's activities. Hear Him say, "Commit thy ways unto the Lord and He shall sustain thee." Hear His invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light" (Matth. 11:28-29). Hear His encouragement: "Fear not, for I am with thee; be not dismayed, for I am thy God." Then the wish that you were dead will have no place in your thoughts, and you will be safe against self-destruction.

B. Murder of others.

It is well that we should understand the power and purpose of this Commandment against every kind of murder, for there seems to be great indifference to its wickedness. Another has said, the seriousness of the situation is shown by only one murderer out of four being brought to trial; one only out of every ten who are brought to trial is convicted; and only one out of every eighty who are condemned is executed. We should hear the thundering command of Almighty God, "Thou shalt not kill," and give men to understand they must obey it, and if they will not that they must pay the price of their transgression.

2. INDIRECT MURDER.

Killing that is positively forbidden, but is taken less seriously is the taking of life indirectly. The one who does his killing in this way is styled the "gentleman killer." He is the one who inspires another to commit the deed; he is, however, no less guilty than the one who does it. He may be called a "gentleman killer," but he is a murderer just the same.

The man who influences another to form destructive habits is no less guilty than he who shoots another. Some years ago I had a sexton by the name of Henry. In his earlier days he was given to drink, but for many years he had mastered the temptation and was living a Christian life. One Labor Day he met an acquaintance whose name was Frank. Frank invited Henry to a nearby saloon for a holiday drink. Henry refused, explaining that to take one drink would be his undoing. Frank urged him to take a drink, but to no avail. He then invited Henry to step into the saloon and have a cigar. Henry enjoyed a good cigar, and so accepted the invitation. But no sooner had they gotten inside the saloon than Frank ordered the whiskey for two. Henry declined, and Frank began to make fun of him, and kept it up,

until he had broken down all of Henry's resistance which years of temperance and Christian faith had built up, and Henry took the glass of whiskey. The first glass did its deadly work. Henry did not draw a sober breath from that day until I buried him, a little more than a year afterwards. Frank did not shoot Henry, but Frank was as responsible for Henry's death as if he had shot him. Frank was regarded as a gentleman. He was a "gentleman killer."

The Third Commandment, which is usually thought of in connection with the Rest Day, is equally specific about work. Six days shalt thou work. Some men seem to interpret that as meaning that men and women should work 16 or 18 hours a day, for they work their help without measure or consideration. We have a law in my state making it a crime to make women work over a certain number of hours a week, because they cannot work longer and maintain their health; and yet we have men who are making them work longer hours every week. Why do the employees not report such men? They would lose their positions if they did, and they cannot afford that, with children and dependent ones that must be cared for. They are slaves to their condition, and because employers have them in their power, they work them beyond their strength and render them easy victims to destructive epidemics. These men go about as gentlemen in the community, but they are "gentlemen killers," murderers in a polite way.

Along with the "gentleman killer" is the "fashion killer." In the fall the birds go south because they are not clothed for the cold winds of winter. The animals that cannot go south are equipped in winter with a heavier coat of hair or fur to resist the descending temperatures and storms, but humankind are seen to wear furs with the temperature approaching 100 degrees, and to wear Georgette waists at work when the thermometer is at zero. The crow has sense enough to know that his summer garb would let him freeze to death in winter, but a human being does not seem to have his wisdom. In the building of the human frame God created the upper structure of bony walls and covered them with flesh to protect the vital organs hidden down deep within, and then human beings expose it to the cold. No wonder that thousands upon thousands of girls are unfit for the responsibilities of wifehood and motherhood in after years! And many die early deaths. When that takes place, we say, "How foolish!" We should say, "How wicked!"

3. THE FOULEST OF MURDERS.

Wicked as all murder is, the foulest and most wicked of all murderers are the destroyers of unborn life. Ella Wheeler Wilcox has correctly estimated this terrible and growing curse in her searching poem entitled, "The Revealing Angels," published in "World Voices."

THE REVEALING ANGELS

By Ella Wheeler Wilcox

Suddenly and without warning they came,
 The Revealing Angels came.
 Suddenly and simultaneously, through city streets,
 Through quiet lanes and country roads they walked;
 They walked, crying: "God has sent us to find
 The vilest sinners of earth.
 We are to bring them before Him, before the Lord of Life."

Their voices were like bugles;
 And then all war, all strife,
 And all the noises of the world grew still;
 And no one talked;
 And no one toiled, but many strove to flee away.
 Robbers and thieves, and those sunk in drunkenness and crime,
 Men and women of evil repute,
 And mothers with fatherless children in their arms, all strove to hide.
 But the Revealing Angels passed them by,
 Saying: "Not you, not you.
 Another day, when we shall come again
 Unto the haunts of men,
 Then we will call your names;
 But God has asked us first to bring to Him
 Those guilty of greater shames
 Than lust, or theft, or drunkenness, or vice,
 Yea, greater than murder done in passion,
 Or self-destruction done in dark despair.
 Now in His Holy Name we call:
 Come one and all;
 Come forth; reveal your faces."

Then through the awful silence of the world,
 Where noise had ceased, they came,
 The sinful hosts.
 They came from lowly and from lofty places,
 Some poorly clad, but many clothed like queens;
 They came from scenes of revel and from toil,
 From haunts of sin, from palaces, from homes,
 From boudoirs, and from churches.
 They came like ghosts—
*The vast brigades of women who had slain
 Their helpless, unborn children.* With them trailed
 Lovers and husbands who had said, "Do this,"
 And those who helped for hire.
 They stood before the Angels, before the Revealing Angels they stood.
 And they heard the Angels say,
 And all the listening world heard the Angels say:
 "These are the vilest sinners of all;

* * * * *

All other sins look white beside this sinning;
 All other sins may be condoned, forgiven;
 All other sins may be cleansed and shriven;
 Not these, not these.
 Pass on, and meet God's eyes.

A member of the church said recently, "When I look at my fine son who is just entering High School, and recall how his mother and I went to the doctor to get rid of him when we first learned we were to have a little one, it makes me shudder. I realize now as I look at him, how dreadfully wicked the thing was that we contemplated that day. Why, we actually planned deliberately to do away with our child. It's awful."

B. Is there forgiveness for this dark, foul murder?

After hearing this poem in class, a lady came to inquire, "Is there any mercy or hope for me? I have committed this awful thing twice. O, I didn't realize the terrible thing I was doing. I see it all now. I have murdered my own children. Is there any forgiveness for me?"

It was an anxious soul that waited for my answer as I turned to Heb. 7:25, "Wherefore He is able to save them to the uttermost that come unto God by Him."

And as I read in Isaiah 1:18, "Though your sins be as scarlet, they shall be white as snow: and though they be like crimson, they shall be as wool," a crushing weight was lifted from her heart.

It was a sad, but transformed life, that went home that day to a new purpose and hope. But, what a memory!

Thou shalt not kill.

LECTURE VII

THE SIXTH COMMANDMENT

The devil's "Double Standard of Morality." Marriage and Divorce. The priceless virtue of youth. The sin that God has cursed above all others. Who pays the toll? Suggestive calendars, pictures and statuary. Remarriage of the unscripturally divorced. Keeping company with the unscripturally divorced. Relation between the engaged. The price he paid.

INTRODUCTION.

Liquor and adultery compared in number of deaths.

I. FOR WHOM THIS COMMANDMENT WAS GIVEN.

1. EVERYBODY.

- A. "Thou" may be either masculine or feminine gender. Here it is both. It includes.....
- B. The "Double Standard of Morality" has no place here.
 - a. What that is
 - b. Its justice
 - c. Its origin.
 - d. Why ever advocated? To excuse.....
 - e. Who is most responsible that this UNFAIR, WICKED, DEVILISH doctrine lives?
 "Thou," men; "Thou," women; "Thou," everybody; no exceptions.

II. WHAT THIS COMMANDMENT PROTECTS.

1. MARRIAGE.

- A. Because marriage needs protection.
 - a. The frequent delusion that marriage will be.....
 - b. The home is the bulwark of the.....and.....
- B. Because marriage is a permanent relation.
 - a. The marriage promise—till.....
 - b. Undivided loyalty necessary for this to be.....
 - c. The terrible injustice and wickedness of moral infidelity.
 - (a) Leviticus 20:10
 - (b) Matthew 5:32 and 19:9, as free from such a beastly companion as if he or she were.....
- C. Because marriage is a holy relation.
 - a. Marriage is.....institution. Gen. 1:27, also Gen. 2:18.
 - b. Marriage was blessed by Jesus Christ. John 2:1-16.
 - c. Marriage so holy that the church is likened to it. Rev. 21:2.
 - d. Marriage likened to Christ and the church. Eph. 5:22-25.

2. THAT PRICELESS VIRTUE OF YOUTH.

- A. The doctrine of "wild oats." What it is.
 - a. Its author.
 - b. Its consequences.
 - (a) Follows one to his dying day.
 - (b) Reaps a sorry harvest.
 - c. Its prevalence.
- B. The charm of virtue. Nothing so.....
- C. When virtue is gone. Like a diamond ring with the.....

III. WHAT THIS COMMANDMENT FORBIDS.

1. IT FORBIDS ALL IMPURE THOUGHTS, WORDS AND DEEDS.
 - A. Why impure thoughts?
 - B. Why impure words?
 - C. Why impure deeds?
2. IT FORBIDS ALL IMPURE PICTURES, SCENES, PLACES OR ENGAGEMENTS WHICH KINDLE IMPURE DESIRES. AND ALL FAMILIAR HANDLING BETWEEN MEN AND WOMEN. (Hands off).
 - A. What about dancing?
3. IT FORBIDS THE REMARRIAGE OF UNSCRIPTURALLY DIVORCED PERSONS.
 - A. How many persons would like to have marriage.....
 - B. How many persons regard marriage.....
 - C. The civil causes for divorce that permit remarriage.....
 - D. The result here in Douglas Co.....in.....get divorce.
 - E. The Scriptural cause for divorce which permits remarriage, Matt. 5: 32; 19: 9; perhaps also 1 Cor. 7: 15.
 - F. The Bible standard, the only correct standard, because marriage isinstitution, not
 - G. The wicked relation of those remarriages that do not have the Scriptural cause for their divorce; living in.....
 - H. The professed dilemma of the unscripturally divorced.
 - a. Must they remain unmarried the rest of their lives?
 - b. What one has to do if he loses both his eyes.
 - I. The spiritual consequences of disregarding this Scripture. Gal. 5: 19-21.
4. IT FORBIDS ANYONE TO KEEP COMPANY WITH THE UNSCRIPTURALLY DIVORCED PERSON.
5. IT FORBIDS ANY IMPROPER RELATION BETWEEN THE ENGAGED.
 - A. How some profess to regard the engagement.
 - But not being married is not married.
 - B. How others regard the engagement.
 - C. How the engagement should be regarded. Matth. 1: 18-25.

IV. THE PROPER PERSON TO SOLEMNIZE THE MARRIAGE.

1. A DIVINE INSTITUTION REQUIRES A DIVINE REPRESENTATIVE.
2. THE MINISTER TO BE CHOSEN.

V. GOD'S TERRIBLE JUDGMENT UPON ADULTERY.

1. THE OLD LAW. Leviticus 20: 10.
2. NATURE'S BITTER PENALTY. THE PRICE HE PAID.

LECTURE VII

THE SIXTH COMMANDMENT

The devil's "Double Standard of Morality." Marriage and divorce. The priceless virtue of youth. The sin that God has cursed above all others. Who pays the toll? Suggestive calendars, pictures and statuary. Remarriage of the unscripturally divorced. Relation between the engaged. The price he paid.

Liquor has slain its millions. Adultery has slain its hundreds of millions. No sinning has broken so many hearts, ruined so many careers, been the cause of so many tragedies, caused so much suffering, resulted in so many directly traceable deaths, or has been so cursed by God Almighty. It is wicked enough to shut any man or woman out of heaven. Jehovah God speaks: "THOU SHALT NOT."

I. FOR WHOM THIS COMMANDMENT WAS GIVEN.

1. EVERYBODY.

Seven of the Commandments begin with the same word, "thou," and this word indicates the all-inclusiveness of these Commandments. "Thou" may be of either the masculine or the feminine gender. In these Commandments it is both. This Commandment therefore includes everybody.

The so-called "Double Standard of Morality," therefore, has no place before this Commandment. Man may endeavor to make a difference between the guilt of men and the guilt of women. They profess to believe that a certain sin with men is not so bad as that sin among women, but the adulterous man is as severely condemned and his sin is just as wicked as that of the adulterous woman and her sin. The "Double Standard of Morality" is without justice from any point of view. Its author is the author of all evil, the devil. It has been advocated solely to excuse men's devilish and damnable adulterous deeds.

The responsibility for its continued existence and toleration must be laid to the door of the women. They rightly spurn the association of an adulterous woman, but are frequently tolerant and even gracious to a man whose morals are in question. If they would spurn an adulterous man as they spurn an adulterous woman, there would soon be no double standard. We call upon the women to do their part. Let men know that they are detested for their immoral lives. "Thou" means men. "Thou" means women. "Thou" means everybody. There are no exceptions.

II. WHAT THIS COMMANDMENT PROTECTS.

1. MARRIAGE.

This Commandment protects marriage because marriage needs protection. There is the romance of courtship, and young people are disposed to anticipate a permanent romance in marriage. It is delightful to hear the favorable and enthusiastic estimate of young people for each other. We would not speak a derogatory word about it. There is something beautiful in their estimate of each other.

The only regret is that too frequently it does not last. They find that marriage is not heaven and that their life-partners are not angels. The awakening is frequently a distinct shock. Difficulties which nearly every couple experience, but which are so unexpected in their case, are magnified. Mountains are made out of mole-hills. Sentiment is not tempered with judgment. Feelings are allowed to rule. What is believed to be a great disappointment is experienced. Punishment of one or the other is planned. The kind that will hurt the worst is frequently considered. The sin of adultery is committed or separation is planned. Someone else is believed to be more congenial. The civil court is sought to dissolve God's institution. It professes to do it, although it cannot do it. Its act, however, is accepted. The members of this holy relation consider themselves free from each other and free to do as they please, and often seek others in marriage; but what God hath joined together man should not separate.

The civil court can no more dissolve the bond of Holy Matrimony than it can divert the course of the earth around the sun. God Almighty intended people to live together when they are married. The promise that is required of each in marriage is "until death." To that end He ordained in the beginning that any separation and remarriage save for one cause is adultery, and against such a sin He has set this Commandment. The home must be preserved with undivided loyalty and fidelity if society is to be preserved. No nation is stronger than its homes; no church more potent.

Not only has God given this law to preserve the home inviolate, but He declares that the moral infidelity of either partner in the home is so wicked, so unjust, and so impossible for the continuance of a home that He has decreed that, if either one is unmindful of his duty and so beastly in his conduct, the innocent party is free from such a moral derelict as if he or she were dead. (Matthew 5:32; 19:9). God has placed this mighty law for the preservation of the home.

Adam did not declare that he was lonely, and in his loneliness create for himself a mate. It was God who said, "It is not good that man should be alone. I will make an help meet for him"

(Genesis 2:18). It was God who created woman and gave her to man to be his wife. Marriage is God's institution and not man's. It is, therefore, a most holy and divine relation.

Our Lord Jesus Christ placed His seal upon it by performing His first miracle at the wedding in Cana of Galilee. The Apostle John likewise understood it, for (Revelation 21:2) he likens the Holy City coming down from God out of heaven to a bride adorned for her husband; and Paul illustrates the relation between husband and wife to Christ and the Church. (Ephesians 5:22-25). God has the sole right to decree concerning marriage and from His law there is no appeal.

2. THE PRICELESS VIRTUE OF YOUTH.

This Commandment also protects the priceless virtue of youth. Some time ago we called to see a young man about taking this course of instruction. His mother informed us that he was seldom at home, that he was just at that age when boys "run around." She remarked, "You know, boys must sow just about so much 'wild oats' before they settle down."

What a conception of youth! Plenty of young men are sowing "wild oats," but how senseless such a view of youth. It would be just as sane to say, "We must sow the land in weeds for a few years before we attempt to raise any grain." Such a person would be regarded as of unsound mind, but no less unsound is such a view than that youth must sow its wild oats. Those immoral weeds are never fully rooted out. Those who have sown them have told me again and again how the memory of their escapades haunts them night and day and follows them into the most sacred associations, and how they would give anything to wipe out their memory.

But this is by no means the full harvest of this evil sowing. Ella Wheeler Wilcox portrays the tragedy in her powerful poem entitled "Father and Son."

FATHER AND SON

My grand-dame, vigorous at eighty-one,
Delights in talking of her only son,
My gallant father, long since dead and gone.
"Ah, but he was the lad!"
She says, and sighs, and looks at me askance.
How well I read the meaning of that glance—
"Poor son of such a dad;
Poor weakling, dull and sad."
I could, but would not, tell her bitter truth
About my father's youth.

She says: "Your father laughed his way through earth;
He laughed right in the doctor's face at birth—
Such joy of life he had, such founts of mirth.
Ah, what a lad was he!"
And then she sighs. I feel her silent blame,
Because I brought her nothing but his name.
Because she does not see
Her worshiped son in me.
I could, but would not, speak in my defense
Anent the difference.

She says: "He won all prizes in his time,
He overworked, and died before his prime.
At high ambition's door, I lay the crime.
Ah, what a lad was he!"
Well, let her rest in that deceiving thought.
Of what avail to say, "His death was brought
By broken sexual laws,
The ancient sinful cause."
I could, but would not, tell the good old dame
The story of his shame.

I could say: "I am crippled, weak, and pale,
Because my father was an unleashed male.
Because he ran so fast, I halt and fail.
(‘Ah, yes, he was the lad!’)
Because he drained each cup of sense-delight
I must go thirsting, thirsting, day and night.
Because he was joy mad,
I must be always sad.
Because he learned no law of self-control,
I am a blighted soul."
Of what avail to speak and spoil her joy.
Better to see her disapproving eyes,
And silent, hear her say, between her sighs,
"Ah, but he was the boy!"

The personal physician of the late President Taft relates a most distressing incident. He said: "I was giving an address on how to be happy, in one of the churches of an eastern city. After the service a bent-over lad came angling down the aisle, with a distressing grin and the blank look of mental deficiency. He took my hand and with a silly manner said, 'I'm happy, I'm happy.' On the way home I asked the pastor about that boy, whether he knew anything about him. The pastor replied, 'Yes, I know all about that boy and the circumstances. His mother is one of the finest women of this parish. She was a beautiful girl, with a spotless character, brought up in one of our most godly families.

A young man of the city fell in love with her. He had been sowing his 'wild oats' and knew that he was unfitted at the time for marriage. He went to his physician, who told him that in due time he might be married, and after a thorough course of

treatment pronounced him cured of his social disease. They were married. That poor, afflicted, pitiful boy that you saw this morning is the first born and only child."

The world is full of similar blighted lives. They are everywhere.

The late war revealed the appalling prevalence of this disease that brings such tragic ends. And its frightful character is only realized by the testimony of most reliable physicians, "that it is impossible to entirely eradicate it when once contracted," "that as yet medical science has not discovered its cure." It may be so treated that no trace of it will appear in the life of the one who has contracted it, only to appear in a second generation in its most terrible and distressing form. May God have mercy on those who have this unfortunate heritage, and may God give everyone who hears this message such moral courage that no future generation of his shall bear this frightful curse.

This Commandment would have every boy and girl to be morally clean. And what is so beautiful as the pure virtuous boys and girls? They are the joy of everybody. How open and frank their countenance; how clear their eyes. What an inspiration as they look the world in the face without a shadow of fear or shame. Everybody likes them. But when virtue is gone, how pitiful! Such persons are like the diamond ring with the diamond lost. Only a poor, miserable remembrance of what might have been.

III. WHAT THIS COMMANDMENT FORBIDS.

1. ALL IMPURE THOUGHTS, WORDS AND DEEDS.

One of our Lutheran catechisms rightly states in its explanation that it forbids all impure thoughts, words and deeds, for impure thoughts lead to impure words. One cannot indulge in vile thinking without sometime expressing it. Impure words will lead to impure deeds. Impure deeds reduce one to the plane of the animal.

2. ALL IMPURE PICTURES, ETC.

This Commandment likewise forbids all impure pictures, scenes, places of engagement which kindle impure or unholy desires.

A widowed mother was complaining to her pastor that her five sons had all gone to sea, and wondered why it was that she could not at least have had one to stay with her. Turning to a beautiful picture of the rolling sea with its crossing ships which hung on the wall, a most beautiful and inspiring picture, the pastor said, "There is your answer. Your boys have lived before that picture and it has charmed them and inspired the purpose of their lives."

How true! When I go about and see the calendars and pictures on the walls of homes, and certain statues on the mantles and book cases and china closets, I am not surprised that boys and girls in those homes go to the devil. If these things are hung up and placed in the home for admiration, why shouldn't they turn to the realities? And they do. Parents, friends, look into your homes and tear down every one of these pictures and break up those statues before other members of your family have been sent to ruin. Young men and young women, you have a right to demand that the place in which you live and are growing up shall be clean and wholesome.

Not less destructive of virtue is the familiarity that exists today between boys and girls and men and women. When God created the sex, He established a well-defined barrier, a sort of sacredness of person for the preservation of that priceless quality of virtue, and when this sacredness of person is disregarded, the bars are down. The freedom with which boys and girls act toward one another and with which men and women pet one another destroys this sacredness of person.

What about dancing? The positions of the dance for the reason just given are not conducive to purity, but rather to evil. Human nature is so constituted that it cannot be forgetful of the proximity of the opposite sex. Not all persons who dance go to the devil, but the positions of the dancers necessitates such close personal contact, and human nature is so susceptible of impressions, and the power of human passion so mighty, that it is dangerous everywhere. The sorry and pitiful confessions of ruined lives in my pastorate of thirty-five years again and again and again have been traceable directly to the dance, so that I would be untrue to my conviction if I did not warn boys and girls and men and women against its subtle dangers. My advice to everyone is, "Better not."

3. REMARRIAGE OF UNSCRIPTURALLY DIVORCED PERSONS.

This Commandment also forbids the remarriage of unscripturally divorced persons. The divorce evil is everywhere. Many persons regard marriage lightly. They get married with the expectation that, if they cannot get along well together they will get a divorce. Our civil courts are responsible for much of this evil. In many of our states divorce is obtainable for a number of different causes. The result is most disastrous to marriage. The county in which I live has one divorce to every three and one-half marriages. The difficulty lies in the fact that civil law presumes to regulate a divine institution.

The civil law has no more right and no more standing in defining causes for divorce which permit remarriage than it has in defining and fixing the condition of one's salvation. Marriage

and salvation belong to God. Men and women are parties in both, but God alone can define the requirements.

Our Lord Jesus Christ stated specifically that there was in God's plan but one scriptural cause for divorce which permits remarriage. He explicitly states this in the beginning of His ministry and again at the end, as recorded in Matthew 5:32 and in Matthew 19:9: "And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away doth commit adultery;" and Mark 10:12 states that it is applicable to both husband and wife.

Many leaders in the Protestant Church have interpreted 1 Cor. 7:15 as setting forth a second cause for divorce that permits remarriage. Several representative denominations, and some Lutheran bodies, have officially accepted this interpretation of 1 Cor. 7:15 and sanction remarriage when "wilful desertion" has destroyed a home. Great care, however, should be exercised lest this Pauline doctrine of divorce and remarriage be misapplied.

All divorced persons, therefore, who remarry, whose separation is not occasioned by adultery or wilful desertion are, according to the words of Scripture, living in adultery. No civil law can change this fact; it professes to do so; but after all it has decreed, they are still husband and wife before God. The marriage estate as God's institution is governed by His Divine Word only, and that Divine Word specifically states that such persons are living in adultery; and not only that, but they will be shut out of heaven, for in Galatians 5:19-21 we read that, among those who shall be excluded from heaven, are adulterers. This may be stern doctrine, but it is the Word of God.

But what shall one do who has been unfortunate in his or her marriage? Shall he or she be required to live singly all the rest of a life-time? The Scripture has the answer, 1 Cor. 7:11: "But and if she depart, let her remain unmarried, or be reconciled to her husband, and let not the husband put away his wife." Does this seem to be out of all reason? How about other misfortunes in life? If one loses both his eyes or hands or feet, what does he do? They are irrecoverable. And so, if one has suffered a broken home, he must abide by the consequences, or be reconciled, as the Scripture prescribes.

4. KEEPING COMPANY WITH THE UNSCRIPTURALLY DIVORCED.

The facts, namely, that the civil court cannot dissolve the marriage state and that husbands and wives are still husbands and wives before God unless there has been the scriptural ground for separation, forbids anyone to keep company with unscripturally divorced persons. In the sight of God you are, in fact, going with some other husband's wife or some other woman's husband.

This should be definitely understood and realized, not only because it is wrong to give your company to such a person, and to encourage them in their improper conduct, but also because there is always the possibility that an affection in your own heart may be aroused for such a person which cannot be broken without suffering.

What tragedies have resulted where such affections have led to marriage, and the birth of children, and these parents then awoken to the wickedness of their relation! Let every young man and young woman be exceedingly careful in keeping company with a divorced person and be sure beyond question as to the cause of such divorce. We advise all such persons to consult with a consecrated pastor and ask his help in determining the facts in the situation.

This Commandment likewise makes clear the relation that is to be sustained between engaged persons. How subtly the devil frequently works in the contemplation of so holy an estate as marriage! He sometimes tries to make the engaged persons believe that they are the same as married; but not being married is not being married. To be married means that a man and woman shall establish their purpose of being husband and wife with a solemn declaration before Almighty God and in the presence of witnesses, for the Scripture says: "A matter shall be established in the mouth of two witnesses." No one is married until this is done.

Let this fact be definitely understood and there will be no shameful betrayals or life-long mortifications and regrets. Let every young man and woman keep in mind the beautiful example of Joseph who was engaged to the Virgin Mary, the mother of our Lord. Let that holy and blessed engagement be the model, and marriage and home will attain their highest realization.

IV. THE PROPER PERSON TO SOLEMNIZE MARRIAGES.

This Commandment, as the Commandment of God protecting a divine institution, implies that a proper person should solemnize the marriage. Since it is God's institution, it should be sealed by God's representative, the minister. Custom has designated the young lady's minister as the one who should be chosen. So fixed has this custom become that it is regarded as a direct slight to a pastor when one of his young lady members goes elsewhere to be married.

V. GOD'S TERRIBLE JUDGMENT UPON ADULTERY.

1. THE OLD LAW.

Under the Mosaic law the adulterer was put to death (Deut. 20: 10).

2. NATURE'S BITTER PENALTY.

The sin that is condemned by this Commandment is so offensive before Almighty God, so destructive of all that is noblest and best in human life, that He has decreed against it the severest curse in human life.

Ella Wheeler Wilcox has depicted the physical judgment in words that burn:

THE PRICE HE PAID

I said I would have my fling,
And do what a young man may;
And I didn't believe a thing
That the parsons have to say.
I didn't believe in a God
That gives us blood like fire,
Then flings us into hell because
We answer the call of desire.

And I said: "Religion is rot,
And the laws of the world are nil;
For the bad man is he who is caught
And cannot foot his bill.
And there is no place called hell;
And heaven is only a truth,
When a man has his way with a maid
In the fresh keen hour of youth.

And money can buy us grace,
If it rings on the plate of the church;
And money can neatly erase
Each sign of a sinful smirch."
For I saw men everywhere,
Hotfooting the road of vice;
And women and preachers smiled on them
As long as they paid the price.

So I had my joy of life:
I went the pace of the town;
And then I took me a wife,
And started to settle down.
I had gold enough and to spare
For all of the simpler joys
That belong with a house and a home
And a brood of girls and boys.

I married a girl with health
And virtue and spotless fame;
I gave in exchange my wealth
And a proud old family name.
And I gave her the love of a heart
Grown sated and sick of sin.
My deal with the devil was all cleaned up,
And the last bill handed in.

She was going to bring me a child,
And when in labour she cried
With love and fear I was wild—
But now I wish she had died,
For the son she bore me was blind
And crippled and weak and sore,
And his mother was left a wreck,
It was so she settled my score.

I said I must have my fling,
And they knew the path I would go;
Yet no one told me a thing
Of what I needed to know.
Folks talk too much of a soul
From heavenly joys debarred—
And not enough of the babes unborn,
By the sins of their fathers scarred.

And unless genuinely repented of, this heinous sin shuts one out of heaven.

Thou shalt not commit adultery.

LECTURE VIII

THE SEVENTH COMMANDMENT

This old world badly out of joint. Some have everything; millions have nothing. Misery and hatred everywhere. Socialism and communism and the Seventh Commandment. The real and only remedy. Little thieves, big thieves, slick thieves. The most devilish thief.

I. WHAT THIS COMMANDMENT RECOGNIZES AND PROTECTS.

1. THE FUNDAMENTAL RIGHT TO POSSESS.

- A. The gigantic evils that have accompanied possession.
 - a.of almost unbelievable character.
- B. The RIGHT TO POSSESS a fundamental human right.
 - a. Everyone has the same divine right to live as another.
 - b. The divine right to live calls for.....consideration.
 - c. The divine right to live implies the divine right to.....
 - d. This Commandment demands that such rights be recognized.
- C. The wrong and right principle in life's possessions.
 - a. The wrong principle.
 - (a) That man is the sole owner of what he possesses.
 - (b) That.....makes right.
 - (c) That.....makes right.
 - (d) That.....makes right.
 - (e) Result.....
 - b. The right principle.
 - (a) God's ownership of all things. Our stewardship.
 - (b) Our brother as.....Matthew 22: 39.
 - (c) Result.....

II. WHAT THIS COMMANDMENT FORBIDS.

1. STEALING FROM THE GOVERNMENT.

- A. By both individuals and corporations.
 - a. Dodging.....
 - b. Supplying.....
 - c. Overcharging.....

2. STEALING BY THE GOVERNMENT.

- A. From other nations.
 - Taking.....they have no right to.
 - Impose unfair.....

3. STEALING FROM CORPORATIONS.

A. By individuals.

- a. Stealing.....
- b. Stealing.....
- c. Stealing.....
- d. Stealing by.....

B. By the public.

Stealing by making unjust and ruinous.....
that make it impossible to do business, and wreck them.

4. STEALING BY CORPORATIONS.

- A. From individuals by.....
- B. From the public by selling inflated.....

5. STEALING FROM BUSINESS MEN.

- A. Incurring.....and not paying them.
- B. Inferior.....
- C. Short.....
- D. Discrediting.....
- E. Withholding funds, falsely accusing failure of contract.

6. STEALING BY BUSINESS MEN.

In trade. Short weights and measures; inferior goods; misrepresentation of goods; overcharging; inferior material. A straight road to hell for many.

7. STEALING FROM PROFESSIONAL MEN.

- A. Attorneys. Not.....them.
- B. Physicians. Not.....them.
- C. Ministers. Not.....them.

8. STEALING BY PROFESSIONAL MEN.

- A. Extortionate charges by
- B. Inflated service. Unnecessary calls by.....
- C. Proselyting. Preacher thieves who try to steal.....

9. STEALING BY LAW.

- A. Unfair.....of mortgages.
- B. Unjust..... proceedings.

10. STEALINGS BY PERSONAL ACTS.

- A. Loafing on job; skipping rent; borrowing and not returning; taking overchange; giving underchange; cheating in deals; examinations, etc.
- B. Stealing the affections of wives, husbands or engaged persons.

11. STEALING FROM GOD.

- A. God's time. Not keeping the Sabbath.
- B. God's money. Not giving the tithe.

Taking from another that which is his without giving an adequate return is STEALING.

LECTURE VIII

THE SEVENTH COMMANDMENT

This old world badly out of joint. Some have everything; millions have nothing. Misery and hatred everywhere. Socialism and communism and the Seventh Commandment. The real and only remedy. Little thieves, big thieves, slick thieves. The most devilish thief.

This old world seems to be badly out of joint. Some people have everything the heart can desire of worldly possessions. Millions have little. They are scarcely able to secure the bare necessities of existence. The world is in rebellion against it. Many remedies are advocated. One class urges a distribution of all wealth; another that all things should be held in common, etc. The Seventh Commandment condemns all such socialistic and communistic ideas.

I. WHAT THIS COMMANDMENT RECOGNIZES AND PROTECTS.

The Commandment, "Thou shalt not steal," protects and upholds the great principle of RIGHT—the individual, inalienable, fundamental right to possess—to own. It cannot be denied that immeasurable suffering and innumerable crimes have been connected with the acquisition and retention of property. This, however, does not annul the RIGHT TO POSSESS. Everyone in this world has the same divinely ordained right to live as another. We are every one the creature of divine law.

The divine right to live implies the divine right to possess, to own, and of this principle of ownership, the Seventh Commandment speaks with unqualified approval. The difficulty has been due to the wrong principle in life's possessions. Man has far too often considered himself to be the owner of everything which he may control. As such he sets up his own standards. Many persons have set up the standard that might or power shall fix the right to determine policy and operation. They have been inconsiderate of other lives equally divine with an equally divine right. Lives have been thereby embittered and hatred has been nursed in the human heart.

Others regard the game of life as a game of checkers or chess—one man's wits pitted against another, the cleverest man to win. The gross injustice of this idea is that not all persons have the

same ability or endowment, and thus the more clever prey upon their less fortunate brothers who are tricked and robbed all along life's way. The human soul recoils against this injustice, by which life is embittered.

Others, recognizing the inequality of ability, declare the very purpose of nature to be that those of more ability shall dominate those of lesser ability, and, measuring life only in terms of ability and unmindful of the divine life of every man, justify their undue advantage and unworthy treatment of their brother man. The result of all such wrong principles is distressed and unhappy lives. Many of the world's woes are directly chargeable to these unholy principles.

The right to possess, however, being clearly inferred from this Commandment, should be a possibility without such unfavorable results. It is possible when the pursuit of life is based upon the right principle. When men once understand that they are not the owners, but that God is the owner of all things, and that they are but stewards who must give an account of their administration of God's possessions, they will administer in a different manner; and when they recognize in their brother man a life as divine as their own, and that each is to love his neighbor as himself, fair consideration will be given to every life. Bitterness will disappear. Happiness will possess the human soul, and every man will feel that he has a place in the world and that he is part of God's great purpose. Thus the woes of the world will be healed. They will never be healed by any other plan. We have the right to possess, but to possess only as stewards. Let every man so conduct himself that he may give a worthy account of his stewardship.

II. WHAT THIS COMMANDMENT FORBIDS.

This Commandment forbids the crime of stealing. In the discussion of this subject I shall use two prepositions, FROM and BY.

1. FIRST, THIS COMMANDMENT FORBIDS STEALING FROM THE GOVERNMENT.

Many persons do not realize the value of the Government. They regard it as a sort of necessary evil. It is, however, vital to everyone. Our homes would be insecure against the invader without the police. Our lives would be endangered after night. Disastrous fires would sweep away our possessions without fire protection. Men everywhere would take advantage of each other were it not for the courts. Progress is impossible in any line without an organized direction. We cannot exist without Government.

But Government cannot exist without financial support, and that support is provided in our taxes, and the measure of our

support, which is determined by the extent of our possessions, is due to the Government and necessary for its existence. The man who evades the payment of his apportioned share is, therefore, receiving a protection for which he does not pay, and to that extent he is stealing — in short, is a thief. This Commandment, therefore, condemns and forbids the dodging of taxes, duties and imports and all such legal appointments by which the Government functions.

Many persons who are reasonably honest in other walks of life seem to practice bad ethics when dealing with the Government. For some reason they have no conscience in that case, and do not hesitate to supply inferior goods or to overcharge for supplies whenever an opportunity presents itself. The invisible Government, however, is as much a reality as a visible person, and all such deeds are stealing just as certainly as if the transaction took place between individuals.

2. THIS COMMANDMENT LIKEWISE FORBIDS STEALING BY THE GOVERNMENT.

A Government steals from other nations when in its might it takes territory from them, or imposes unfair and burdensome tribute. Governments may even steal from individuals by taking from them their possessions without an adequate return. It is doubtful if there is a nation in the world that is not thus guilty. Against such injustice this Commandment sets itself with unqualified condemnation.

3. THIS COMMANDMENT FORBIDS ALL STEALING FROM CORPORATIONS.

Many persons who would scorn dishonest dealing with their fellowmen act upon an entirely different principle in their relation to corporations. They have little conscience when dealing with them. I saw a man recently crowd his way into a street-car, and in his apparent haste pretended to forget to pay his fare. Once aboard, he feigned to be so busy looking in the opposite direction that he entirely overlooked the conductor, and thus stole his ride. How many persons belong to the class of thieves even for so small a sum as a street-car fare! And likewise every fare box, with its recording dial, is a silent reflection upon those who take up the fares.

In a certain city there lived a man in a beautiful home which was brilliantly lighted up every night. The monthly bill did not seem to justify any such use of light. The company sent its inspectors to the place, but one after another declared that he could find no defect. But the company was not satisfied. They sent an inspector to the house to stay there until he should find the clever device whereby a man could light up his house so brilliantly with so small a bill. Every examination failed, until the inspector finally tore open the end of the house, and found that the man

had secretly connected diverting wires which he had hidden in the very framework of his house, and which conveyed the current around the meter. Up to that time he had been known in his city as an honorable man; but after that he was regarded as the little thief who lived in a big house.

Inspectors describe all sorts of devices that men and women are using whereby electric light meters, gas meters, water meters, and so forth, may be prevented from recording the product which flows through them. Every such person is a thief—just as much of a thief as if he stole money directly from the coffers of the corporation, or picked somebody's pocket.

Another kind of thief, not so common today as formerly, due to the fact that a different class of men are on the payroll, is the agent who pads his expense account and reports to his firm a larger expense than is actually incurred, and pockets the difference.

Stealing from corporations is not only a sin of individuals. Sometimes the public will steal a corporation empty. They do it by enacting laws for their own benefit which make it impossible for the corporation to earn its living and pay its legitimate dividends to those who have invested their money in its establishment and perpetuity. In one of the eastern cities the people of the city determined that they wanted eight tickets for a quarter from their street-car company, and so voted at their election. The result was that the company was obliged to go into the hands of a receiver, and all those who had invested their money in the enterprise lost heavily. The public, by enacting an unjust law, had robbed the company. The public was the thief, and no less a thief than if every man who participated in the transaction had stolen from an individual.

4. THIS COMMANDMENT CONDEMNES ALL STEALING BY CORPORATIONS.

In many instances corporations are themselves guilty of thievery. This is done where the management, in its anxiety to enlarge and increase its prosperity and dividends, underpays its employees. Every corporation is entitled to a good return upon its investment, but in many instances institutions are not satisfied with a reasonable return. They must have larger returns, and to obtain them must keep down expenses, which frequently means the shaving of wages. In doing this they are stealing from their employees, for every man has a right to fair compensation, and no institution has the right to deprive him of it simply in order to swell its profits. The corporation that does so is a thief.

Corporations merit the condemnation of this Commandment when they place their stocks and bonds upon the market at inflated prices. How little the public knows or can know of the soundness of an institution! When a corporation has no con-

science, and its representatives have no conscience, the public is beguiled and pillaged. Millions upon millions of dollars have been stolen outright by this unholy procedure. With all the power of divine authority there thunders against such institutions the mandate, "Thou shalt not steal!"

5. THIS COMMANDMENT FORBIDS STEALING FROM BUSINESS MEN.

The business man is frequently the victim of clever thefts. The methods of business render him liable to thefts in unexpected places. A customer of worthy appearance and apparent honesty will open an account and incur bills either beyond the ability to pay or without the intention to pay. In either case such a person is taking from the business man without giving an adequate return. Therefore he is guilty of outright stealing; in short, he is a thief. Every business man is required to charge off every year a certain sum to profit and loss, which is in some respects a polite way of charging it to thieves.

Employees who receive wages for acceptable work, but who render an inferior quality or inadequate amount, are taking the business man's money without giving an adequate return, and must be classed among thieves.

An every-day method of stealing that has become so common as to be regarded as almost respectable, is that committed by the late comer to his work. If an employee should find at the end of the week that his pay envelope was 15 cents short, he would not be satisfied, and if the employer was habitually short only a few cents, he would be severely condemned for his spirit and method. No less unjust is coming 10 and 15 minutes late to work and expecting a full pay check at the end of the week. The late comer is taking money for time not given. It may be only stealing a little time, but it is stealing nevertheless.

Withholding funds, falsely accusing failure of contract, is frequently only another way of robbing a man of that which is his rightful due. Many a man would rather compromise than go to law; would rather lose a portion of that which is his than to fight for it. I heard a man relate recently with much mirth that he had beaten his contractor out of \$300 by accusing him of defective work, which the man acknowledged amounted to nothing.

6. THIS COMMANDMENT EQUALLY CONDEMNS STEALING BY THE BUSINESS MAN.

The business man himself is sometimes a sinner along the same line. It is notorious that men have stolen by short weights and measures, by supplying inferior goods, by misrepresenting goods, by overcharging, by supplying inferior material. We are afraid the broad road to hell has a good many such business men traveling upon it. They have taken money from their customers and clients without giving them an adequate return.

A boy went into a certain store in my city to purchase a fur cap. One of the clerks showed him several caps. The lad asked the price of one of them and was told it was \$4.00. Looking it over, he concluded that it was not just what he wanted, and began looking at other caps. Another clerk standing nearby came and picked up this identical \$4.00 cap and walked away with it to another counter, where he brushed it and fixed it up a little, and came strolling back to the lad, who was still talking to the first clerk. The second clerk said to the boy, "Here's a cap that I believe you might like; it's a beauty; try it on." The boy tried it on, and as he did so, the clerk remarked, "You look mighty well in that cap; that's a dandy; it's very becoming to you."

The boy looked in the glass, viewed it from all angles, and asked the second clerk the price of it. The second clerk replied, \$12.00. After looking it over a little further, he said, "I'll take it." It was the identical cap which he had looked at in the first place, the price of which was said by the first clerk to be only \$4.00. The employer related the incident with amusement, regarding it as a clever transaction, with nothing unethical about it. But it was a case of straight stealing of \$8.00 from that boy.

7. THIS COMMANDMENT LIKEWISE FORBIDS STEALING FROM THE PROFESSIONAL MAN.

The professional man sometimes finds himself the victim of a thief who employs his services and then fails to make the effort to pay him. The attorney, the physician and the minister sometimes suffer from such treatment.

8. THIS COMMANDMENT ALSO FORBIDS STEALING BY THE PROFESSIONAL MAN.

The professional man may himself be chargeable with the same thing, for in many instances physicians and attorneys make extortionate charges, charges beyond all reason, charges that rob their clients. It is a shame and a disgrace that so many instances are in evidence; the amount that they demand is far in excess of the real service which they render; they rob their constituents, and are thus guilty of thievery.

Still, all said and done, the *meanest* professional thief is the preacher thief, who, in the garb of holiness and under the pretense of righteous interest, calls on the families of another parish, and by ingratiating and plausible representations, induces members to leave their church to become members of his congregation. Such preachers use the livery of heaven itself in their despicable thieving business, and are the most abominable of thieves, for they do it in the name of righteousness.

9. THIS COMMAND EQUALLY CONDEMNS STEALING BY LAW.

The different ways of stealing seem to be limited only by the ingenuity of man. There are legal thieves no less criminal than

highway robbers. The man who loans money on property, and when the holder of the property is unable to meet his obligations, takes advantage of the situation, and hastily forecloses the mortgage, frequently receiving twice, and even three times the amount involved, has simply stolen from the unfortunate borrower. Such a person has stolen in a legal way, but he is none the less a thief.

A man whom I knew to be entirely indifferent to his obligations, which amounted to a considerable sum, hailed me one day with the exclamation, "I have all my debts paid." I supposed some rich relative had left him several thousand dollars, and inquired what good fortune had come to him. He replied, "I have gone through bankruptcy and have cancelled all my debts." More than one man has hidden behind this well-meant law and robbed his creditors right and left. He is a clever thief, and is all the more dangerous because of his cleverness. He is, nevertheless, a thief.

10. THE SEVENTH COMMANDMENT CONDEMNS ALL PERSONAL ACTS OF DISHONESTY.

There are thieves who are properly so designated because of their personal acts, such as men who loaf on their job when they are paid for honest work, skip their rent, borrow and do not return, take over-change and give under-change, cheat in deals, cheat in examinations, etc., etc., every one of them acts of theft and denounced by this Seventh Commandment.

But the most devilish thief is the one who slips into another's home and steals the affections of a husband or wife, thereby wrecking God's sacred institution, the home. The civil law is entirely inadequate in its provisions of punishment for such a monstrous iniquity. It is a crime worthy of the death penalty, and there are thousands of persons who are suffering untold anguish because such tragedies have taken place in their homes. The villainy of such deeds is beyond measurement, and merits the utmost condemnation. May God hasten the day when society will brand all such vipers as they deserve.

The extent of this Commandment has by no means been reached. Those four little words, "Thou shalt not steal," ring down every avenue of life, and brand a vast army of men and women as crooks and thieves, who will be a sorry group when they shall appear at last before the Lord God Almighty to render an account of their unholy deeds.

11. THIS SEVENTH COMMANDMENT INCLUDES TAKING FROM GOD.

And what about man's relation to God? Paul reminds us that in God we live and move and have our being. God reminds us that all things are His, the sun, the moon, the stars, the earth and the fulness thereof. The cattle upon a thousand hills, the silver

and the gold, all the treasures of the earth, all are His, and He has entrusted them to the children of men. In return for all this He has written His law that man shall return one-tenth of his income or increase to Him. Have we done it?

Here is the charge which His prophet makes (Malachi 3:8-9): "Will a man rob God? Yet ye have robbed me. But ye say, wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

The law of giving is as definite as the law of faith. God speed the day when this Scripture shall be heeded.

Thou shalt not steal.

LECTURE IX

THE EIGHTH COMMANDMENT

The devil sin. Wagging tongues and rattling minds. The tongue set on fire of hell. Is a lie ever justifiable?

INTRODUCTION.

He who steals my purse steals trash:—
But he who filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

—Shakespeare, Othello, Act III, Scene 3.

What filching is done! What wounds have lasted to the grave! God speaks and must be heard.

I. WHAT THIS COMMANDMENT FORBIDS.

1. IN PARTICULAR.

A. Luther's explanation. Catechism.

B. The several persons who bear false witness.

a. The scandal monger. (Human buzzards).

b. The wagging tongue and.....minded folks.
Many.....are caused thereby.

c. The.....folks (who make detracting statements).

d. The.....hearted folks (who make assertions that are not true).

e. The.....both favorable and unfavorable.

f. The.....folks, "who know," etc.

g. The.....who invents a slanderous lie.
Compared with such a person, a highwayman is kind.

h. The political, moral and religious.....

i. All.....testimony.

C. The inspiration of all this false witness.

James 3: 6: "The tongue is set on fire of....."

D. The wickedness of it.

Innocent persons have been killed. Naboth, 1 Kings 21:13. Stephen, Acts 6:13. Our Lord. The Los Angeles murder. The banker in Illinois.

E. The charge of this Commandment.

Thou shalt NOT bear false witness. Stop it. Hold your tongue. "There is so much good in the worst of us, and so much bad in the best of us, that it doesn't behoove the most of us to say much about the rest of us."

F. The New Testament on "bearing false witness."

- a. James 1:26: "Bridling the tongue....."
- b. Matthew 12:36: Every word to be accounted for in the final judgment.

G. The Christian spirit toward our neighbor.

- a. Defend him. Speak well of him.
- b. Live 1 Cor. 13.

2. IN GENERAL. All.....

- A. Why this? Because it.....basis of society.
- B. Is lying comon or uncommon?
- C. Who told the first lie, and who is the father of lies?
To whom was it told? Where?Genesis 3:1.

II. DIFFERENT WAYS OF LYING.

1. LYING TO CHILDREN: To get away from them; to scare them; Santa Claus myth.
2. SOCIAL LYING: "Not at home," "Delighted to see you," compliments you do not mean.
3. EXCUSE LYING: Excuses not true.
4. LIVING A LIE: Pretending to be nice, honest, having things, to know things, when not so.
5. LYING BY INFERENCE.
6. LYING BY INACCURACIES.
7. BUSINESS LIES.
8. PROFESSIONAL LIES.
9. RELIGIOUS LIES: Christian Science; Unitarians.
10. "HALF TRUTH" LIES. The most.....lies.
11. "WHITE LIES" that are really black.

III. IS A LIE EVER JUSTIFIABLE?

1. THE HEATHEN VIEW. *Mohammedanism* teaches it is right to lie to women, to save life, and in war. *Krishna's* view, the Hindu god, is that it is right to lie in connection with marriage, lust, to save life, to save property, and for the sake of a Brahman.
2. THE CHRISTIAN VIEW. The devil is the father of lies. God cannot lie. Can a lie therefore ever be justifiable?.....
3. WHY, THEN, DO MEN AND WOMEN LIE?

IV. THE DIRE RESULTS OF LYING.

1. IN THE BEGINNING—Wrecked the.....
2. EVER SINCE—Wrecks every good.....
3. IN ETERNITY—Keeps one out of.....

No lie is JUSTIFIABLE, RESPECTABLE, HONEST, CHRISTIAN.
It is the "Devil-Sin."

LECTURE IX

THE EIGHTH COMMANDMENT

The devil sin. Wagging tongues and rattling minds. The tongue set on fire of hell. Is a lie ever justifiable?

He who steals my purse steals trash:—
But he who filches from me my good name
Robs me of that which not enriches him
And makes me poor indeed.

—*Shakespeare, Othello, Act III, Scene 3.*

What filching is done! And with what little concern and shame! What wounds have lasted to the grave! God speaks and must be heard. The Eighth Commandment rings out in clarion tones: "Thou shalt not bear false witness against thy neighbor."

I. WHAT THIS COMMANDMENT FORBIDS.

1. IN PARTICULAR this Commandment forbids the bearing of false witness. Luther's explanation is: "We should so fear and love God as not deceitfully to belie, betray, slander, nor raise injurious reports against our neighbor, but apologize for him, speak well of him, and put the most charitable construction on all his actions."

There are many classes of persons who come under the condemnation of this Commandment. Among them are scandal mongers, the human buzzards who feed on foul things and take delight in gossiping about them. By their iniquitous prattle they spread abroad many reports that do inestimable damage, reports that have but little truth, but which become greatly magnified and perverted by careless repetition. Included in this class are the wagging tongue and loose-minded folks—those who just rattle and prattle without thinking—spread injurious rumors. They are sometimes designated as tale-bearers. They have no malicious purpose, but they simply must talk, and most great talkers do little thinking; they little think of the harm they do by carrying tales of one sort and another. I have personally known of several divorces that have had their inspiration from such tale-bearers. They arouse suspicion which soon magnifies the most innocent acts into serious offenses that admit of no explanation.

Others who bear false witness are envious folks who are ever ready to make detracting comments about any one who receives favor, or attains success, or wins honor. Such disparaging com-

ments have their inspiration only in the miserable minds of envious persons. Jealous-hearted folk are grievous sinners against this Commandment. They make accusations without the slightest foundation. They suspect, even imagine they see things that never exist, and with their biting tongues inflict wounds that never heal.

A common violator of this Commandment is the exaggerator, who is ever ready with injurious assertions concerning those whom he does not like, and likewise is extravagant in commendation of those who are in his favor. The one is no less contemptible than the other, and a host of persons are included in this class.

Then, there is the suspicious person, who is ever ready with his sly intimation of "who knows but he does this or she does that;" "who knows how dishonest this one or that one may be;" "who knows what is done in secret?" With those little words "who knows" they would defame an angel in heaven. Their insidious question may not have the slightest justification: it may be only the abominable creation of a wickedly suspicious spirit.

Bearing false witness has become so common in the political world that we almost pass it by without consideration. But so common is it that a respectable man dislikes to be a candidate for public office, for he usually becomes the victim of so much mud-slinging that he scarcely recognizes himself when the campaign is over. Bearing false witness in campaigns is nevertheless as great an abomination as it is in the quieter walks of life.

One meets this despicable business also at times in dealing with a moral and religious opponent. The selfishness and vain ambition of such an opponent often lead him to resort to gross misrepresentation to win his end.

It is scarcely necessary to say that this Commandment forbids all false witnessing in the courts, which is the sin of perjury.

The most heinous and vicious violator of this good Commandment is one who invents a slander about another with malicious intention. Someone has said that, compared with such a person, a highwayman is kind, and the one who shoots another is merciful. On account of such misrepresentation many a person of spotless character has gone through life suffering wounds that have never been healed.

What is the inspiration of all this accursed bearing of false witness? James tells us (3:6) that "the tongue is a fire, a world of iniquity; that it defileth the whole body, that it setteth on fire the course of nature; and it is set on fire of hell." The misery, suffering, distress and mental torture which false witnessing has caused could come from no other source than the bottomless pit.

Anything so destructive to human happiness, so steeped in injustice, is capable of the most desperate crime. We see it in its ghastly form in the sad fate of righteous Naboth (1 Kings 21:13)

who was stoned to death on the testimony of false witnesses. And the first martyr of the Christian faith, Stephen, met his death at the hands of false witnesses (Acts 6:13).

In the early part of 1923 Mr. P. J. Schmidt retired as cashier from an Illinois bank. Soon after he retired from his position which he had honorably filled for many years, someone started a bit of gossip by saying that he guessed Mr. Schmidt was *asked* to retire; someone else added to it that he presumed there must be some discrepancies in his accounts.

In a little while the whole town was wagging its tongue about his supposed dishonesty, and declaring how badly the public had been deceived in him. "Who would have thought that he was that sort?" People shunned him. His old friends had little to say. So he asked a friend what was the occasion of this distant attitude on the part of his acquaintances, when he was told of the gossip that was circulated about him. It so astonished, wounded and overcame him that he dropped dead. An examination of his accounts followed, and proved that his relations with the bank were perfectly honest. Gossip killed him just as surely as if he had been shot instead of slandered.

In Los Angeles some thoughtless persons carelessly coupled the name of a young widow and a young married man. The wife of the latter took the law into her hands. Her heart became frantic with jealousy. She accepted the gossip at its face value, and ruthlessly and cruelly killed the woman she fancied was a rival in the affections of her husband. It all turned out that she was mistaken. It was then too late. She was a murderer consigned to serve a life term in prison. The women who repeated and spread the story were as truly murderers as she and if justice were done, they would also now be serving a similar sentence.

Against the terrible wrongs of false witness the Lord God Almighty has spoken with tremendous emphasis, "Thou shalt NOT bear false witness." Stop it. Hold your tongue. As someone has aptly said:

"There's so much good in the worst of us,
And so much bad in the best of us,
That it doesn't behoove the most of us
To say much about the rest of us."

The Apostle James, in his general letter to the members of the churches of his day, takes note of the sin of evil-speaking when he says (James 1:26): "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain."

The bearing of false witness will not go unpunished. We may escape here, but a time of reckoning will come. The Lord Jesus said (Matthew 12:36): "But I say unto you that every idle word

that men shall speak, they shall give an account thereof in the day of judgment." The Christian spirit is admirably stated in Luther's explanation of our duty to our neighbor when, instead of bearing false witness, we should defend him, speak well of him, and put the best construction on his actions. How beautifully the Apostle Paul depicts the excellencies of charity in his classical chapter (1 Cor. 13):

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth: but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

What a different world it will be when we begin to live this spirit.

This Commandment forbids, in addition to bearing false witness, all lying. I have put the question to my classes for many years whether lying is common or uncommon, and without exception the answer has been "common." This is a sorry comment on human life. It is well that we take heed to this Commandment, which forbids all perversion of facts, and that we set our faces likewise against all untruth, for falsehood is destructive of the very basis of society. When one can no longer be believed he is worse than useless in society. He is equal to any manner and measure of evil. Remember it was Satan who told the first lie, and that he is the father of all lies; that he was a liar from the beginning, and will be to the end of time. Every lie is a connecting link between the one telling it and the devil himself.

II. DIFFERENT WAYS OF LYING.

1. LYING TO CHILDREN.

It is impossible to enumerate all the classes of falsehood. Some of the more common are lies to children, frequently told by their parents to get away from them or to frighten them from doing forbidden things. It is an easy way to accomplish an end. A child's imagination is always alert, and to make him believe that some monstrous creature is about to get him or some serious harm

will happen to him will often restrain him, but the result which he suffers by fear being instilled into his soul, from which he never escapes, reflects the tremendous wrong which is being done to him.

One of the most alluring lies told to children is the Santa Claus story. It has become so popular and fascinating that we shrink from calling it "the Santa Claus lie." But of all the stories he has invented, the devil, by connecting it with the Christmas festival, has used the Santa Claus lie perhaps more effectively than any other. Christmas has but one reason for existence, the commemoration of that sublime event when the only begotten Son of God came to this world through the Virgin Mary in the person of a little babe. It was the greatest event that has ever transpired on this earth. And because of its superlative character, and in order that the race might have a growing and lasting appreciation of its purpose, the Church of Jesus Christ appointed one day when that event should be fittingly commemorated. Anything that detracts from the rightful spirit of that day is sacrilege. That the Santa Claus story has done this cannot be denied.

A public school teacher a few weeks ago asked her twenty pupils how many of them knew the Santa Claus story. Every hand went up. Then she asked them how many of them knew the real Christmas story. And only six out of the twenty knew it. This proves that the fanciful and subtle story of Santa Claus has possessed the season and supplanted the real meaning of the day. Satan has certainly done a subtle and deadly work in this case. Tell the children what the day really means and why we make our gifts, and banish from your homes this story, this fanciful story of old Santa, which really becomes a wicked story by robbing Christ of the place and honor due Him.

2. SOCIAL LYING.

Another of the many kinds of lies are the social lies: "not at home," when you are; "delighted to see you," when you are not, and compliments that you do not mean—every one of them just plain *lies*.

3. EXCUSE LYING.

Excuses that are not true, and simply made to cover up a real cause, are just *lies*.

4. LIVING A LIE.

Pretending to be nice and honest, and to have things, and to know things, when it is not the truth, are only living a *lie*.

5. LYING BY INFERENCE.

One may lie by inference as well as by word. A certain store-keeper whom I know was asked by a customer for a pair of cuff

buttons. He showed her a common pair usually carried in a small country store, and when asked the price, stated that it was 75 cents. The customer said she wanted to get something good for her husband's birthday, something better than these. He walked back to the same case and fingered around the various items, took another pair of cuff buttons off the same card and brought them to her with the comment, "How would these suit you?" She remarked, "They are the same style as the others." He replied that they were. After looking them over carefully, she asked their price. He replied, "Four dollars." She gave him the money and went her way. The store-keeper had not spoken an untruth save in making a false price, and yet he lied as atrociously as if he had not uttered a word of truth in the whole transaction.

6. LYING BY INACCURACIES.

A common way of lying is by making inaccurate statements. It may become a habit, but it is no less a violation of the principle of truth on that account. Everyone is likely to make a mistake, but the habit of making careless, inaccurate statements certainly comes under this indictment.

7. BUSINESS LIES.

The business world is guilty of many falsehoods. The advertisements in the papers are in many instances so deceptive and exaggerated that you can scarcely rely on them at all. In many lines of business men seem to be exceedingly careless of the truth, which is but another way of saying that they are *lying*.

8. PROFESSIONAL LIES.

Many persons are today in perdition, eternally lost, because their attending physician assured them that they were getting well when he knew they were within a few days of death. They expected to get well, but died without a Saviour, when, had they been told the truth about the seriousness of their illness, they might have been reconciled to God through Jesus Christ. Every physician should be as honest with his patients as the minister of the Gospel should be with his parishioners.

9. RELIGIOUS LIES.

Those institutions like Christian Science and the Unitarian Church are guilty of religious lies, for they pretend to be churches in which men and women shall find salvation, when in fact they deny the Deity of our Lord Jesus Christ, belief in which is essential to salvation. Like priests and prophets in the Old Testament, they are saying to their members, "Peace, peace," when there is no peace.

10. THE HALF-TRUTH LIE.

Perhaps the most insidious kind of lies are the half-truth lies. Tennyson wrote truly: "The lie which is half truth is ever the blackest of lies." It uses the truth itself as a cloak of deception.

Let everyone who is tempted to utter a lie, whether it be in the home, in society, in business or in religion, keep before his mind the fact that the devil is the father of lies, and that he was a liar from the beginning.

III. IS A LIE EVER JUSTIFIABLE?

1. THE HEATHEN VIEW.

The heathen say it is. The Mohammedan teaches that it is right to lie to women, to save life and to carry on war. The result of this view is that he is likely to lie about anything, for if one cause justifies a lie, another cause will equally justify another lie.

Krishna, a god of the Hindu religion, taught that it is all right to lie in connection with marriage, lust, to save life, to save property and for the sake of a Brahman. The result of it is, the Hindu lies whenever he thinks any benefit will accrue from it.

2. THE CHRISTIAN VIEW.

Whether a lie is ever justifiable according to the Christian view is easily answered by the fact that "the devil is the father of lies," that all lies are inspired by him; and that "God can not lie." No lie, therefore, can be acceptable before God. The way of the Christian, then, is easily determined. His path is not that of Satan. It is the path of God. No lie is ever justifiable.

V. THE DIRE RESULTS OF LYING.

An evil that is so common would naturally be supposed to be of little consequence. The contrary, however, is true. The curse of it is realized when we recall that it was a lie that wrecked the human race at its very beginning. The curse of it is further experienced when we consider how it discredits every other ability which one may possess. One may be never so skillful an accountant, or have outstanding executive ability, or be never so accurate in figures, or adept in the arts, or learned in the professions, yet if he does not tell the truth, all his fine qualities avail him nothing. Lying nullifies every other quality. Its greatest curse, however, is the one that extends throughout eternity, for the Scripture reminds us that no liar shall enter the Kingdom of Heaven.

No lie is justifiable, respectable, honest, Christian—it has its inspiration and its birth in the devil himself and is the Devil Sin.

Thou shalt not bear false witness against thy neighbor.

LECTURE X

THE NINTH AND TENTH COMMANDMENTS

The sin we are afraid to mention. It walks our streets with head up. It sits in our pews without a blush. It may be on our official boards with complacency and pride. It respects no kindness, no relationship, no sacredness, and has no mercy. It dares the hereafter. It is the Master Sin.

INTRODUCTION.

The unusual subject and why so stated.

The sin to which this title has been given is the sin—

That made Achan a thief. Joshua 7: 1-26.

That made Gehazi a leper. 2 Kings 5: 1-27.

That made David an adulterer and a murderer. 2 Samuel 11:2-27.

That made Ananias a liar. Acts 5: 1-5.

That made Judas betray Jesus Christ. Matthew 26: 14-16.

No wonder there are Commandments about it. It is evident that this sin deserves more than a passing reference. Note, however, the Commandments do not read, "Thou shalt not covet," but "Thou shalt not covet" certain things or in a certain way.

I. COVETOUSNESS DEFINED.

1. ITS DOUBLE USE IN THE SCRIPTURE.

- A. Paul's use of the word in 1 Cor. 12: 31: "Covet earnestly the best gifts," etc.
- B. God's use of it in these two Commandments.

2. ACCORDING TO THE DICTIONARY..

- A. The desire.....; to long for; To.....
The place of desire in life. What would life be without it?.....
It is the.....power. Therefore not all wrong.
- B. To have an.....desire.

Illustrations:

The desire to have an automobile is all right. The desire that moves one to steal it is all wrong.

The desire to have good clothes is all right. The desire that gets what you cannot afford to pay for is all wrong.

The desire to play is all right. The desire to play that neglects duty is all wrong.

The desire to have money is all right. The desire that moves one to cheat or steal is all wrong.

The desire to be wealthy is all right. The desire that takes undue advantage of and disregards the rights of others is all wrong.

The desire to have good grades is all right. The desire that cheats to get them is all wrong.

The desire to have your own wife or husband is all right. The desire to have some one else's wife or husband is all wrong.

The desire to have good employees is all right. The desire that lures away your neighbor's good employees is all wrong.

The desire to have and enjoy life's material things is all right. But such desire that does not give God His part is all wrong.

Right desire is good, necessary. It is INORDINATE, UNLAWFUL, UNRIGHTEOUS desire that is wicked.

II. THE POWER AND WICKEDNESS OF THIS FORBIDDEN DESIRE—COVETOUSNESS.

1. AS OBSERVED IN HUMAN LIVES.

It leads to all manner of sinning and it respects nothing and nobody.

A. It respects no..... Lot's treatment of Abraham. Gen. 13:1-18.

B. It respects no..... Herod taking his brother's wife. Luke 3:19.

D. It respects no..... Robs widows and orphans.

E. It respects no..... Gehazi's disregard for Elisha's effort to convert Naaman. 2 Kings 5:1-27.

F. It respects no..... Demas forsook Paul. 2 Timothy 4:10.

G. It respects no God.

Mother Eve coveted to be wise "as gods," and disobeyed God and wrecked the world. Gen. 3:6.

Covetousness respects nothing and nobody. It is the MASTER SIN.

2. AS CLASSED IN SCRIPTURE.

With the vilest of sins. 1 Cor. 6:9-10; Eph. 5:5.

III. THE SEAT OF THIS POWERFUL AND WICKED DESIRE—COVETOUSNESS.

THE HEART. Proverbs 4:23.

IV. THE PRESENCE OF THIS POWERFUL AND WICKED DESIRE—COVETOUSNESS.

EVERYWHERE.

V. THE DECEPTION OF THIS POWERFUL AND WICKED DESIRE—COVETOUSNESS.

1. WHAT IT PROMISES.

2. WHAT IT BRINGS.

A. Ahab coveting Naboth's vineyard. 1 Kings 21:1.

B. Judas betraying Christ. Matthew 27:3-5.

VI. THE CURE OF THIS POWERFUL AND WICKED DESIRE—COVETOUSNESS.

1. A RIGHT UNDERSTANDING OF LIFE. Luke 12:15.

2. THE NEW BIRTH. John 3:5.

LECTURE X

THE NINTH AND TENTH COMMANDMENTS

The sin we are afraid to mention. It walks our streets with head up. It may be in our pews without a blush and on our official boards with complacency and pride. It respects no kindness, no relationship, no sacredness, and has no mercy. It dares the hereafter—the Master Sin.

The sin at which the Ninth and Tenth Commandments strike underlies all other sins. It is the sin that made Achan a thief (Joshua 7:1-26); that made Gehazi a leper (2 Kings 5:1-27); that made David an adulterer and a murderer (2 Samuel 11:2-27); that made Ananias a liar (Acts 5:1-7); that made Judas betray Jesus Christ (Matthew 26:14-16). It is not to be wondered at that God thundered a Commandment against it.

‘Thou shalt not covet thy neighbor’s house.’

“Thou shalt not covet thy neighbor’s wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor anything that is thy neighbor’s.”

It is to be noted that this Commandment does not say, “Thou shalt not covet.” We have the Commandments, “Thou shalt not steal,” “Thou shalt not commit adultery,” “Thou shalt not kill,” but this Commandment is not, “Thou shalt not covet.” It is a Commandment which says thou shalt not covet certain things. It is well that we understand this, for the word “covet” is sometimes used in a good sense. We should, therefore, determine the meaning of the word “covet” and its application.

I. COVETOUSNESS DEFINED.

1. ITS DOUBLE USE IN SCRIPTURE.

It is very evident that “covetousness” has more than one application, for in 1 Cor. 12, Paul speaks about the various gifts which different persons may possess, and teaches that persons possessing different gifts are in need of each other. He uses the figure of the human body to illustrate the relation of different members to each other, and closes the chapter by admonishing the Corinthian Church to “covet earnestly the best gifts.” Here in the Ninth and Tenth Commandments we are warned against coveting certain things. There is, therefore, coveting in a good sense and in a bad sense.

2. ACCORDING TO THE DICTIONARY.

The dictionary defines "covet" in and by itself as "to desire eagerly, to long for, to crave." In this sense it occupies a very large place in human life, for life that does not have desire would soon result in nothing. In fact, desire is the moving power in life. "Covet" in its illegitimate application must, therefore, be desire for wrong things, or a wrong desire for certain things.

A few years ago a young lady was seized with a desire to remember her friends at Christmas in a generous way. She purchased a victrola for her mother and any number of beautiful and expensive gifts for other friends. As she went from place to place, each firm asked her where she worked and what salary she was getting. The standing of her employer and the salary she received led each successive firm to extend credit to her, not knowing, of course, that she had already far over-purchased her earning power. On Christmas she distributed her gifts with great delight.

But her joy was short-lived. The different firms soon sent in their bills, and when payment was not forthcoming, began to press their accounts. She found herself overwhelmed with debt, and the disposal of her purchases were such that she could not return them, for they had all been given away. The character of her purchases made it exceedingly embarrassing for her to take anyone into her confidence. She was desperate.

One day when she had the deposit book of her employer ready for the bank, she went into the closet to get her coat and hat, and returning to the desk, cried out, "Did that man come in who opened the door a moment ago?" Her employer asked why. She said, "Someone has robbed the deposit book," and began to shed copious tears. Her employer consoled her by saying that the man had evidently slipped in while she was away from the desk. She upbraided herself for having left the book on the desk. Her gracious-hearted employer exonerated her from blame, and asked her to check up how much was missing. She soon reported, \$75.00 in currency. After a little consultation, she took the checks to the bank.

A couple of weeks later this business man secured his return checks from the bank, and in looking them over discovered one in the amount of \$200.00. He tried to recall the item for which it had been written. Scanning the signature carefully, he discovered that it was not his writing. A few comparisons convinced him that the young lady had signed his name. He called an officer and went to her home, where the officer demanded the \$200.00. She professed amazement at his presence, entire ignorance of what he wanted, and assured him with every innocent expression that he was entirely mistaken. He gave her the alternative of producing the money at once or going along with

him to jail. When her protestations were of no avail, she went to the closet and got the money. She had just gotten it that afternoon and had not yet had time to apply it on her bills. This young lady confessed to me that she had filched over \$175.00 from her employer in addition to the above amount. Her relatives made up the amount of her thefts, and hoping that she had learned a valuable lesson, her employer did not prosecute the case.

In this incident we have a well defined case of covetousness. She had a desire that ran away with her and led her into an extravagant and unlawful deed, that was unrighteous in every respect. Covetousness, therefore, may be defined as an INORDINATE, UNLAWFUL and UNRIGHTEOUS desire.

A further analysis may help us better to understand what covetousness is. The desire to have an automobile is all right, but the desire that moves one to steal an automobile is all wrong. The desire to have good clothes is all right, but the desire that gets what you cannot afford and pay for is all wrong. The desire to play is all right, but the desire to play that neglects duty is all wrong. The desire to have money is all right, but the desire that moves one to cheat or steal or defraud in order to get it is all wrong. The desire to be wealthy is all right, but the desire that takes undue advantage of another, disregards the rights of another in order to gain riches, is all wrong. The desire to have good grades in school is commendable, but the desire that leads to cheating in order to get good grades is all wrong. The desire to have your own wife or husband is all right, approved and commended by Scripture, but the desire to have someone else's wife or someone else's husband is all wrong. The desire to have good employees is all right, but the desire that lures away your neighbor's good employees is all wrong. The desire to have and enjoy life's material blessings is all right, but the desire that is so concerned about these things as to neglect God and withhold from Him His due is all wrong. Right desire is good, necessary; it is inordinate, unlawful, unrighteous desire that is wicked. This is covetousness.

II. THE POWER AND WICKEDNESS OF THIS FORBIDDEN DESIRE — COVETOUSNESS.

1. AS OBSERVED IN HUMAN LIVES.

Its power and wickedness are evident in that it leads to all manner of sinning and respects nothing and no one. It respects no kindness, as seen in Lot's treatment of his uncle Abraham. It was Abraham who gave Lot his start, and made it possible for him to have any substance at all. When he became prosperous, his herdsmen, undoubtedly with his knowledge, quareled with his uncle's herdsmen. Abraham asked Lot for a conference, with the beautiful sentiment, "We be brethren;" and when Abraham

showed Lot the fertile Jordan valley and the hills of Palestine, and pointed out that there was plenty of room for both, and asked Lot to choose which he would have, Lot, actuated by his desire to amass a greater fortune, chose the best, the rich valley of the Jordan. In view of his uncle's great kindness, he should have chosen the less desirable country, but covetousness mastered him, and he made the unworthy choice. Covetousness regards no kindness.

Jacob and Esau furnish us a familiar and striking example (Genesis 25:27-34). Esau, the hunter, had been in search of game. And after a long chase, having gone without food for some considerable time, he returned just as Jacob has his meal ready. Esau begged his brother for food. His crafty and covetous brother was always looking for an advantage. By the law of that day the elder son received a double portion of his father's inheritance. Jacob, ever alert, proposed that his brother give him his birthright for the meal. The fatigue of the hunter and the pangs of hunger had so depressed him that Esau fancied he was at death's door and that nothing but a meal of pottage would save his life. Of what use could his birthright be to him if he starved to death? So he agreed to the sale of his birthright for a mess of pottage.

With glee Jacob passed over the meal, and went out with the transferred birthright which he had so long coveted. How disgraceful a transaction—that one brother should take an unholy advantage of another, but covetousness knows no relationship.

We see similar examples everywhere in life, brothers and sisters, parents and children taking advantage of one another—all on account of the covetous spirit. What bitterness, alienations and shameful acts in life's holiest circle are traceable to its door!

And it respects no sacredness, as witnessed in Herod taking his brother Phillip's wife (Luke 3:19).

It knows no mercy. An attorney, who once taught a Sunday school class and was a choir director, was asked by a widow with whom he had grown up from childhood, to help close up her husband's business. About all that was left was \$3,000 insurance, which he received as her attorney, and kept. She came to him again and again for an allowance or settlement whereby she might secure funds to meet the imperative needs of her little family, but he always put her off with one excuse and another. The attorney retained the whole sum for himself, and let the penniless widow with her three small children take in washing to procure food and clothing for these fatherless little ones and herself. Covetousness! Covetousness! How it dries upon the fountains of human kindness! It knows no mercy.

It respects no holiness (2 Kings 5:1-27). How careful Elisha was in dealing with Naaman, the captain of the Syrian host, who

had been cured of his leprosy that he might understand that his cure was from God. The prophet had graciously declined all personal gifts, and Naaman was profoundly moved and gave Elisha's God the praise. He was so impressed that he asked permission to take back with him enough earth to build an altar on which he might offer sacrifices to Elisha's God.

But Gehazi, Elisha's servant, observed the valuable gifts which Naaman had offered, and no sooner had Naaman departed than he slipped away, and overtook him at some distance, and declared that his master Elisha had unexpectedly received some company, and would be glad, after all, for a talent of silver and two changes of garment. Naaman was glad to give them, but it might have wrecked Naaman's faith. Gehazi's covetous desire overlooked all this. All he could think of was the silver and the garments.

Covetousness respects no hereafter. Demas, who had been a disciple of God, we are told (2 Timothy 4:10), forsook Paul and gave up his faith for this world's possessions.

It was covetousness that wrecked the world. When our Mother Eve heard Satan declare that God knew that, when she ate of the fruit of the Tree of Knowledge of Good and Evil, her eyes would be opened and she would be "as the gods," she coveted such a likeness, and then and there disobeyed God, and plunged the world into sin and sorrow.

Covetousness respects nothing and nobody. It is the Master Sin.

2. HOW COVETOUSNESS IS CLASSED IN SCRIPTURE.

The character of covetousness is seen in its classification by Paul (1 Corinthians 6:9-10); Ephesians 5:5; Colossians 3:5), where he includes it in a list of the vilest sins that can be named. He says: "Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor *covetous*, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." Thus covetousness is catalogued with the most revolting sins. Men should be ashamed to cherish so heinous an evil in their hearts.

III. THE SEAT OF THIS POWERFUL AND WICKED DESIRE — COVETOUSNESS.

Its seat is in the heart. Covetousness is by no means a second cause. It is the first cause in most transgressions, and its seat is rightly located by Solomon (Proverbs 4:23) when he said, "Out of the heart are the issues of life." It is not to be wondered that the most shocking conduct is seen everywhere when the heart is full of covetousness.

IV. THE PRESENCE OF THIS POWERFUL AND WICKED DESIRE — COVETOUSNESS.

Covetousness lurks everywhere. "It walks our streets with its head up. It sits in our pews without a blush. It may serve on our official boards with complacency and pride." It lives in our homes. It follows us day and night, and is so bold as to dare one to point it out.

V. THE DECEITFULNESS OF THIS POWERFUL AND WICKED DESIRE — COVETOUSNESS.

1. ITS ALLURING PROMISES.

When Achan took the goodly Babylonian garment and 200 shekels of silver at the overthrow of Jericho, he thought it would bring him happiness. When Gehazi cunningly and secretly overtook Naaman, and with a lie secured a talent of silver and two garments, he thought it would bring him pleasure. When Ananias sold his property, and appeared before the apostles with the pretense that he was bringing all his possessions, while in fact he was holding back a part, he thought it would bring to him praise. When David sent for Uriah's wife, he thought only of pleasure; and when he procured Uriah's death, he thought that he was completely covering his crime. When Judas covenanted for thirty pieces of silver for the betrayal of his Lord, he only thought of gratifying his covetous desire. So runs the doleful story of this unholy yearning. It promises everything in the way of pleasure and satisfaction; but what an arch deceiver it is!

2. WHAT IT BRINGS.

Achan was discovered and stoned. Gehazi was visited with Naaman's leprosy. Ananias was stricken dead, and his name is the synonym for a liar to this day. David's sin brought to him the direst wretchedness (Ps. 32). Judas hung himself in despair. Such is the record of covetous deception. It brings nothing but misery. It always paints everything beautiful, charming, lovely, desirable, pleasant, but its sting never fails to penetrate into the very deeps of the human soul. Oh, the bitterness that it has brought; the suffering that it has imposed; the tragedies that it has occasioned; the sorrow that it has provoked; the misery, wretchedness and woe that it has caused! May God save you from the sin of covetousness.

VI. THE CURE OF THIS POWERFUL AND WICKED DESIRE — COVETOUSNESS.

1. A RIGHT UNDERSTANDING OF LIFE.

Can this terrible and destructive disease really be cured? If so, how? Jesus Christ alone has its solution. In Luke 12:15 He

says: "Take heed and beware of covetousness," and then gives the reason for His injunction: "for a man's life consisteth not in the abundance of the things which he possesseth."

Here then is the first step. Our happiness does not consist in the gratification of any improper desires. In the book of Ecclesiastes Solomon expressed the same truth when he said, "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." "I have seen all the works that are done under the sun; and behold, all is vanity and vexation of spirit" (Eccl. 1: 13-14).

The greatest deception in human life is that happiness is to be found in the things of the world. This inordinate craving for earthly happiness leads to all manner of iniquitous conduct. But true happiness is not to be found in earthly gains or gratifications. To recognize this is the first step in the cure of this powerful and unholy desire called covetousness.

2. THE NEW BIRTH.

Its actual cure is the new birth by the Holy Spirit, for as Jesus said to Nicodemus, except we are born again we cannot see the kingdom of God. When the Holy Spirit touches the human soul, and through the Word begets in it a vision of the greater life, the life lived with Christ, the former things shall pass away; then a new purpose of life and a new relationship with our fellow-men will be experienced. Desire will be purified, and then we shall be moved by that perfect covetousness of which Paul speaks when he says, "*Covet earnestly the best gifts.*"

LECTURE XI

THE BEGINNING OF THE CHURCH

The birth, growth and struggles of the most wonderful institution of the world, the Church of Jesus Christ. Where the first Christian church was located; who composed its membership; who the first Christian pastor was.

The Nicene Creed. What it is and how it came into existence. When we use it, and why.

1. About whom does the Christian religion center?
2. Who was Jesus Christ?
3. Whence did He come?
4. How did He come into this world?
5. What day or church festival commemorates that event?
6. How long did He live on this earth?
7. What was the purpose of His coming?
8. How was this accomplished?
9. What day commemorates that immeasurable suffering?
10. What occurred on the third day?
11. What day commemorates that supernatural event?
12. How long did Jesus Christ remain thereafter on earth. Acts 1:3.
13. What then took place? When? Where?
14. Where did His disciples then go? Acts 1:12.
15. What wonderful event took place ten days later? Acts 2:1-4.
16. What were the disciples doing that morning? Acts 1:14.
17. Who preached that day? Acts 2:14.
18. How many were converted? Acts 2:41.
19. What was the name of that day? Acts 2:1.
20. PENTECOST is known as what in the CHURCH?
21. Where did this all take place? Acts 1:12.
22. In what city was the FIRST CHRISTIAN CHURCH located?
23. Who was the FIRST PASTOR of that FIRST CHURCH?
24. What nationality composed its membership?
25. Who was the first persecutor of the church? Acts 8:1.
26. Who was Saul? Acts 22:3.
27. What was his intellectual ability? Acts 22:3.
28. What tremendous change took place in his life? Acts 22:4-21.
29. What did he then become? Acts 13:1; 2 Cor. 11:22-28.
30. Who instituted the first general persecution?
31. Who was Nero?
32. In what year was this terrible persecution?
33. What great PREACHER and MISSIONARY was in Rome at that time and probably put to death?
34. What effect did Paul's persecutions have on the Christians? Acts 8:1.
35. What city in Africa became a great Christian center?

36. What great heresy originated there?
37. Who was the author of this heresy?
38. What false doctrine did Arius hold?
39. Who first called Arius to account?
40. What was the bishop's name?
41. What did Arius promise the bishop?
42. Did Arius keep his promise?
43. What did the bishop then do?
44. How many bishops attended the Council?
45. What notable young man was present?
46. What position did he hold?
47. What was the result of this Council for Arius?
48. Did this silence Arius?
49. How did he continue to circulate his heresy?
50. What result did his evil and pernicious doctrine produce in the Christian Church?
51. How serious was the division?
52. What terrible sufferings had the church passed through up to this time?
53. Which is more fatal to an institution, external persecution or internal division?
54. What world-renowned man now took a hand in the matter?
55. Who was he?
56. Who was his mother?
57. Who brought this sorry condition in the church to the Emperor's attention?
58. How did he first try to settle it?
 - a.
 - b.
59. What was the result of these efforts?
60. What was the next step?
61. Where was the Council called?
62. Where is Nice?
63. What was the date of that Council?
64. How many bishops were there?
65. Who paid their way?
66. What notable young man opposed Arius and defended the truth of Scripture?
67. Had he been heard of before? Where?
68. Who presided at this great Council?
69. What was the subject under discussion?
70. How long did the discussion last?
71. What great world Confession was the result of the Council of Nice?
72. Do we ever use it? When? Why?
73. What year was it adopted?

LECTURE XI

THE BEGINING OF THE CHURCH

The birth, growth and struggles of the most wonderful institution of the world, the Church of Jesus Christ. Where the first Christian church was located; who composed its membership; who the first Christian pastor was.

The Nicene Creed. What it is and how it came into existence. When we use it, and why.

There are many so-called religions, but only one true religion. This we call the Christian religion. It is so called because it centers about Jesus Christ who lived in this world 1900 years ago. He was different from any other being who ever lived on the earth. In John 3:16 we read, "For God so loved the world that He gave His Only-begotten Son," etc. Therefore Jesus Christ was God's Only-begotten Son. He came down from heaven into this world through the medium of the Virgin Mary. He was born a little babe whom we know as the Christ Child. He did not, therefore, have an earthly father as all other children have. The day which commemorates that supernatural and wonderful event is CHRISTMAS.

He lived in this world for 33 years, when the Jews, having failed to use Him for their advancement and having received His condemnation because of their hypocrisies, brought about His crucifixion. When He was dead, two of His friends buried Him. On the third day He rose from the dead, and was seen by His disciples at different times, and on one occasion by more than 500 persons (1 Cor. 15:6).

He remained on the earth for forty days. On the morning of the fortieth day He took His disciples and crossed the Kedron valley to the east of Jerusalem and went up near the top of the Mount of Olives, where He addressed His followers in a beautiful farewell message. When He had spoken these words, while they beheld, He began to ascend into heaven. His disciples stood in amazement, watching Him go out of their sight. Then two men in white apparel stood by them, and said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

When they had recovered from their surprise, they recalled that He had commanded them to return to Jerusalem and to wait for the promise of the Father that they should be baptized with the Holy Ghost not many days thereafter.

On the tenth day after their return, they were all together with one accord in one place, praying, when suddenly there was heard the sound of a great rushing wind which was heard in every part of the house, and there appeared unto them cloven tongues like as of fire which sat upon each of them. And they were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance.

The news spread rapidly that something unusual had taken place. This occurred on Pentecost, which was an old Jewish festival observed every year. It was the festival of thanksgiving to God for having caused the rains to come, and the sun to shine, and the earth to bring forth the new harvest. The first loaf of the first flour of the first grain threshed was offered as a sacrifice. A throng of visitors, numbering many thousands, were in Jerusalem for the festival.

Curiosity quickly brought together an immense crowd and everyone heard what was being said in his own language. Some of the Jews declared that the disciples were merely intoxicated. Then the Apostle Peter stood up, and, contrary to the command that had been given by the Jews, explained what had taken place, and delivered a most stirring message concerning Jesus Christ. He reminded them that, although Christ had been approved of God by many miracles and signs and wonders, they had deliberately condemned and crucified Him; that God had raised Him from the dead; that He had returned to the Father in Heaven, and that God had made Him both Lord and Christ. The people were mightily moved by Peter's stirring message, and three thousand people were converted. Pentecost, the day on which the Holy Spirit came, when Peter preached his great sermon, and the three thousand were converted, is now called the birthday of the Christian church; for it is the Holy Spirit who calls men into the church, and the day, therefore, that commemorates His coming in the fulness of power, is rightly called the birthday of the church. This beginning of the Christian church took place at Jerusalem. Accordingly we remember that the first Christian church of the world was located in the holy city and that converted Jews composed its membership. We learn from Scripture that the Apostle James was the first and head pastor of this church. In Acts 2:47 we learn that the Lord added unto the church daily such as were being saved.

The growth of the new church was rapid, and the Jewish authorities at Jerusalem were apparently helpless before it. There was, however, a great Jew living at Tarsus on the north-eastern shore of the Mediterranean Sea, who was not daunted by its

progress. He was a graduate of the University of Tarsus and recognized as a great scholar. He had also graduated in the Jewish law at Jerusalem, and was the most outstanding character of the Jewish faith of that day. He determined to enter the fight against the new religion. He went to Jerusalem, and, securing authority, began to prosecute the Christians with great severity and cruelty. He tells us later that he was present at the stoning of Stephen, the first martyr of the Christian faith. But he could not forget that event. The kneeling Stephen, with his face turned to heaven, prayed as the stones were striking him that God would not lay the sin to the charge of his persecutors. That prayer could not be erased from Saul's memory, and he felt keenly the power of the heroic faith and life behind it.

Having intimidated the Christians at Jerusalem and well nigh silenced them, he determined to go to Damascus, the oldest city of the world, and the great commercial center between Asia and the west, and uproot this new religion from that place. He had arrived within sight of the city, when at mid-day he was stricken to the ground and a great light from heaven shone round about him, and he heard a voice saying, "Saul, Saul, why persecutest thou me?" And he said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest. It is hard for thee to kick against the goad." This latter statement perhaps referred to the smiting of his own conscience when he remembered the stoning of Stephen.

The voice directed him to go on into Damascus, whither his friends led him, for he was now blind. Three days later a certain disciple at Damascus, named Ananias, not the one who had lied to the Holy Ghost, but a true servant of the Lord, was directed of the Lord to find Saul at the house of one named Judas, another disciple, and lay his hands upon him that he might receive his sight. Ananias at first greatly feared, for he had heard of Saul's frightful persecution of the Christians at Jerusalem; but he was assured that Paul had become a changed man, that he was converted to Jesus Christ. Ananias complied. Paul received his sight, and the Spirit of God came upon him in great power. During the next thirty years he planted the Church of our Lord Jesus Christ throughout Asia Minor and southern Europe. He was the world's greatest missionary and the greatest preacher of the gospel of our Lord.

But the growth of the church did not proceed without encountering great difficulties and suffering. The Jews were naturally very bitter toward the new faith, and the heathen world was scarcely less hostile, for the new faith condemned many of their gross and immoral customs, as well as their mythical gods. All manner of stories were circulated by these enemies of the church. For example, when parents took their children to be baptized, it was reported that they offered them to the God of the Christians.

Seizing upon the words of our Lord in connection with the Holy Sacrament of His supper, they spread abroad the report that the Christians met at stated times, killed one of their own number, and ate his flesh and drank his blood. These reports, fanned by prejudiced minds, aroused intense feelings of hatred and led to those frightful persecutions which marked the first three centuries of the Christian church.

The first of those terrible persecutions was inaugurated by Emperor Nero of Rome. Nero was a monster of iniquity. A terrible conflagration took place in the Roman capital July, A. D. 64. Several hundred thousands of people were made homeless. The suffering was extreme. It was the greatest tragedy of that age. It was reported that the fire had been started by the Emperor himself to provide excitement and amusement. A revolt of the people against the Emperor was imminent. To shift attention from himself he seized upon the prevailing prejudice and hatred against the Christians and laid the terrible disaster to their charge; and to give evidence of his sincerity in his professed belief, he ordered a merciless persecution. His diabolical plan was successful. The suffering endured by the Christians is beyond description. Some of them were tied to stakes set up along the highway, their clothes saturated with oil, and at night they were set on fire. It is believed that Paul, the great preacher and missionary, who was then a prisoner in Rome, suffered martyrdom at that time.

There were ten of these terrible persecutions. Something of their extent may be realized when I tell you that I visited one of the catacombs just outside the city of Rome in which, the keeper of the catacomb informed me, 1,000,000 Christians who had died for their faith, had been buried, in that one catacomb, in the first 200 years. This may be an over-estimate, but there was at least "a noble army of martyrs." How grateful we ought to be today that we may serve God under such favorable conditions, that it is an honor to be called a Christian.

One of the results of the persecutions by Saul before his conversion was the scattering of the Christians from Jerusalem into different parts of the then known world. The disciples themselves went out from Jerusalem as missionaries of the cross of Christ. Many strong Christian centers were established. One Christian center was Alexandria, in Egypt, and many notable events in early Christian history transpired in that city. About the year 320 the pulpit of the great first Christian church of that city became vacant. They naturally sought the best available preacher to be gotten. Arius, a man in the fifties, was called to that important church. He was a man of unusual capabilities and a gifted preacher. The crowds that are usually attracted to a new man by curiosity continued to increase in the church of which Arius was pastor.

In time, however, some persons detected a strange note in his messages. He was declaring that the Son was not the equal of the Father. Representatives of the church reported the matter to bishop Alexander, whose headquarters were there in Alexandria. The bishop called Arius to a conference and succeeded in having him acknowledge his mistake in teaching that the Son is subordinate to the Father, and secured from him a promise that he would cease teaching his false doctrine. It was not long, however, before Arius was again declaring that the Son was not the equal of the Father. He now became open in his declarations. The bishop determined to meet the matter with vigor. He called a council of all the bishops in that portion of the church. One hundred of them came. Arius was summoned to appear. Under the keen and commanding leadership of the bishop's distinguished secretary, Athanasius, the council was led to a deliverance that Arius was guilty of gross heresy, with the result that he was deposed from the ministry.

Arius was not only a talented preacher, but also a poet and author. Forbidden longer to preach in the churches, he continued to spread his nefarious doctrine in songs and poetry. The decision of the council did not settle the issue. The discussion went on throughout the whole church until there was such a division and so much hatred that the cause of Jesus Christ was almost wrecked.

During this great theological upheaval in the church, two men were fighting on the plains of Italy for supremacy at Rome. After some days of terrific battle, one of them knelt in prayer beseeching Gods' assistance and promising that, if the victory came to him, he would embrace the Christian faith. It was at this time, the story runs, that he saw a cross in the clouds and the inscription over it, "*In Hoc Signo Vinces.*" The battle turned in his favor and he became Emperor.

He kept his promise, and Constantine the Great was baptized into the Christian faith and became at least a nominal Christian. His mother was the devout and beautiful Queen Helene, who went to the Holy Land and with great care learned the exact spot of many of the places sanctified by our Lord's presence. It was she who built the first little chapel over His birthplace at Bethlehem and over the place of His crucifixion in Jerusalem. Constantine moved the capital of the empire from Rome to the Bosphorus and changed the name of ancient Byzantium to Constantinople after himself.

It was here that his sister, Constantia, brought to his attention the distressing situation in the church and appealed for his help. He thought it would be an easy matter to dispose of a squabble. He called his own bishop, Hosius, and sent him to Alexandria to meet this heretic Arius, and silence him, but bishop Hosius re-

turned with the report that he was unable to do anything with Arius. The Emperor then sent for Arius, expecting to tell him what he must do, but opinions that border on convictions are not easily silenced. Constantine the Great was a mighty warrior, but knew less about religion than the ordinary Christian today, and Arius was easily more than a match for the Emperor in this discussion. Arianism, the heresy of Arius that the Son was not the equal of the Father, continued to make headway. The Emperor then came to the sublime determination of summoning all of the bishops of the Christian church throughout the world to a General Council for the one purpose of dealing with this insidious heresy which had wrought such havoc in the church.

This council was called in the city of Nice, in Bithynia, about twenty-eight miles east of Constantinople. The date of the meeting was July 3 or 5, 325 A. D. The Emperor agreed to pay the expenses of the council. Something like three hundred bishops attended the meeting.

In that assembly were many great and notable men who had suffered everything but death in persecutions. Paphnutius, bishop of Thebiad, who trailed a leg of which the sinews had been cut and whose scared and hollowed eye sockets bore witness to the anguish he had suffered in the Diocletian persecution, was there; and Paul, bishop of Mesopotamia, whose hands had been scorched in the fire of persecution, was also among the number.

Constantine the Great presided at the opening of the council. The assembled bishops and theologians then gave themselves to debate and their meetings lasted for about two months. Young Athanasius, who had been the chief opponent of Arius at the time of the council in Alexandria and during the three intervening years, now marshalled the Scripture bearing upon the equality of the Son and Father, with cumulative force, and when Eusebius, an advocate of Arius, declared that he and his adherents would never call Christ uncreated, because that would mean that He was of one substance with the Father, employing in his argument the Greek word "*Homooousios*," Athanasius instantly laid hold of that particular word and proposed that it should be inserted in the creed that had been drafted, and should be woven into the texture of the creed as a constituent part of its fabric. With his great eloquence and energy, Athanasius carried almost the entire council with him, and the fathers decided upon that fundamental truth of the great confession, which was finally adopted in A. D. 381, and is known as the Nicene Creed, in which was settled, once and for all times, the confession of the church, that our Lord Jesus Christ is "God of God, Light of Light, Very God of Very God, begotten, not made, being of *one substance* with the Father."

Thus originated the first great general council of the Christian Church, and here was set forth in unmistakable language the

faith concerning our Lord Jesus Christ, which has lived through the centuries and is today the faith of the universal Christian church.

This creed, along with the Apostles' Creed, is a part of our Lutheran Order of Worship and is always used on communion occasions, because it emphasizes the Deity of our Lord Jesus Christ, who is especially present in this Holy Sacrament.

LECTURE XII

OUR CREEDS AND WHAT THEY ARE ABOUT

What they teach about God. God's wonderful creation. The blight of creation—the devil. Who the devil is; where he came from; who put it into his head to be a devil? He puts many things into our heads, but who put evil into his head? Why did God create man and put him into a world where there was a devil to get him, if that is the case?

Are we creatures of fate, or chance, or of divine care?

INTRODUCTION.

Credo..... The surprise awaiting some folks.

The reason for a Creed—that we may know what we must believe to be saved.

PART ONE: THE CREEDS

I. THE TWO CREEDS IN COMMON USE.

1. THE NICENE CREED AND THE APOSTLES' CREED.

A. Why called Nicene Creed? Adopted at.....

B. Why called Apostles' Creed? What the..... believed and taught.

2. THE NUMBER OF PARAGRAPHS IN EACH CREED.

A.

B. Why three paragraphs? According to.....

C. What are they about? God the.....; God the.....; God the.....

3. WHAT THESE CREEDS TEACH ABOUT GOD.

A. About the number of gods.....

B. About the number of Persons.....

C. How can we explain One God in Three Persons?

4. WHY I BELIEVE IN GOD.

A. Because the majestic, mysterious, complex, marvelous..... tells us there is a God.

B. Because the.....tells us there is a God.

C. Because personal.....tells us there is a God.
The experience of a young infidel, near Philadelphia.

5. WHY SOME PEOPLE DO NOT BELIEVE THE DOCTRINES OF THESE CREEDS.

Because they do not realize their own.....
Augustine's dream.

6. WHY WE HAVE THE CREEDS IN OUR ORDER OF WORSHIP.

To keep constantly before our minds what we must.....
to be saved.

THE NICENE CREED

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father; by whom all things were made; who, for us men, and for our salvation,

came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man; and was crucified also for us under Pontius Pilate; he suffered and was buried; and the third day he rose again, according to the Scriptures; and ascended into heaven, and sitteth on the right hand of the Father; and he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end.

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe one holy Christian and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.

THE APOSTLES' CREED

I believe in God the Father Almighty, Maker of heaven and earth.

And in Jesus Christ his only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; he descended into hell; the third day he rose again from the dead; he descended into heaven, and sitteth on the right hand of God the Father Almighty; from thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Christian Church, the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

PART TWO: CREATION

I. GOD'S WONDERFUL CREATION.

1. THE TWO CLASSES OF CREATION.
- A. The chief of the visible.
- B. The chief of the invisible.
 - a. The Scripture fact of Angels.
 - (a) Some familiar Old Testament instances:
 - Angel of death. Exodus 12:1-29.
 - Angel of encouragement to Elijah. 1 Kings 19:1-7.
 - Angel of protection. Daniel 6:22.
 - (b) Some familiar New Testament instances:
 - Angel of announcement to Virgin Mary. Luke 1:28.
 - Angel of explanation to Joseph about the Virgin Mary's motherhood of the Holy One. Matt. 1:20.
 - Angels of ministration after Jesus' temptation by Satan. Matthew 4:11.
 - Angels of support in Gethsemane. Luke 22:43.
 - Angels at the Resurrection. Matthew, Mark, Luke.
 - Angels at the Ascension. Acts 1:10.
 - Angels for children. Matthew 18:10.
 - Angels for all Christians. Psalm 34:7; Heb. 1:14.
 - b. How they differ from the Son of God.
 - (a) The Angels are, Nehemiah 9:6, Col. 1:16.
 - (b) The Son of God is, John 3:16.
 - c. When created? Genesis 1:1.
 - d. How created?
 - (a) Perfect or imperfect? Genesis 1:31.
 - (b) Greater or less than man? Heb. 1:14, 2:7. Marg. Read.
 - (c) All male angels. Why no female angels?
 - e. Kinds of angels.

II. THE BLIGHT OF CREATION—THE DEVIL.

1. HOW DO WE KNOW THERE IS A DEVIL?
 - A. From the.....Rev. 12:9; Luke 10:18.
 - B. From..... The wickedness everywhere.
2. WHO CREATED THE DEVIL? Gen. 2:1; John 1:3; Ps. 33:6.....
3. HOW WAS THE DEVIL CREATED? Genesis 1:31.
Also Rev. 12:3-9, Jude 1:9.
4. HOW DID HE BECOME A DEVIL?
5. WHEN DID HE REBEL AND BECOME A DEVIL? Was it before or after the creation of man? Genesis 1:31 must settle this.
6. DID GOD THEN PUT MAN INTO A WORLD WHERE THERE WAS A DEVIL TO GET HIM?
7. THE RESULT OF THAT TERRIBLE REBELLION IN HEAVEN.
Rev. 12:4.of all the angels went with him.
8. HIS MANNER OF OPERATION IN THE WORLD.
Seeks to ruin everyone and to wreck all good.
He seeks to accomplish havoc by every variety of means.
 - A. Sometimes as a roaring, threatening power.
 - B. Sometimes by argument that is plausible, as in the temptation of Jesus. Matt. 4:1.
 - C. Sometimes by presenting sin as a most attractive thing, as when he beguiled Eve. Genesis 3:1.
 - D. Sometimes he makes one afraid to do right, as he frightened Jonah. Making people afraid to do right is one of his favorite methods.

III. THE WORK OF ANGELS.

1. OF WICKED ANGELS. Luke 8:2. Ephesians 6:12. Romans 8:38-39.
2. OF THE GOOD ANGELS. Hebrews 1:14. Matthew 18:10. Luke 16:22.
3. THE PRECIOUS COMFORT THAT ANGELS WAIT AT THE SICK BED TO CARRY US OVER TO GLORY.

PART THREE:

GOD'S WONDERFUL CARE OVER HIS CREATION

Fate, Chance, or Divine Care—Which?

I. THE NEED OF DIVINE CARE—PROVIDENCE.

The limited understanding of what is before us.
Washington's experience when he wanted to be a sailor.
Our own experience.

II. THE EVIDENCE OF DIVINE PROVIDENCE.

The experience of a young girl who came from Europe to Omaha.

III. THE COMFORT OF DIVINE PROVIDENCE.

It gives one calmness and peace in all of life's experiences—plans, hopes, reverses, disappointments, sorrows. Romans 8:28.

LECTURE XII

OUR CREEDS AND WHAT THEY ARE ABOUT

What they teach about God. God's wonderful creation. The blight of creation—the devil. Who the devil is; where he came from; who put it into his head to be a devil? He puts many things into our heads, but who put evil into his head? Why did God create man and put him into a world where there was a devil to get him, if that be the case?

Are we creatures of fate or chance, or of divine care?

I believe. But it is not sufficient to stop at that. The bane of our day is, "I believe—I believe thus and so." Many folks who believe thus and so will be confounded on the last great day when they shall hear the Judge of all the earth declare, "Depart from Me, ye that have worked iniquity; I never knew you." "I believe" must be definite and according to the Word of God if we are to be saved. Because of the disposition of many to believe after the imagination of their own hearts and give private interpretations to the Word of God, the Creeds have come into existence. Their purpose is to state specifically the fundamental facts of faith by which we shall be saved.

Part One: The Creeds

I. THE TWO CREEDS IN COMMON USE.

1. THE NICENE AND APOSTLES' CREEDS.

There are two Creeds in common use in the church—the Nicene and the Apostles' Creeds. The Nicene Creed received its name from the Council of Nicaea, at which place (325 A. D.) the great doctrines concerning Christ were formulated. The Apostles' Creed is so called because it contains a short statement of what the Apostles believed and taught.

2. NUMBER OF PARAGRAPHS IN EACH CREED.

Each Creed, as will be observed, contains three paragraphs. They are based on the formula of baptism, and came into existence to enable persons to understand who the Father and the Son and the Holy Ghost are, into whose Name they were baptized.

It will be observed that they are about God the Father, who created all things, God the Son, the Redeemer of all mankind, and God the Holy Ghost, who sanctifies us.

3. WHAT THESE CREEDS TEACH ABOUT GOD.

These Creeds teach us that there is one God, but three persons. It is impossible to explain fully how there can be one God and three persons. Illustrations at best can only faintly and remotely explain the Trinity, and yet they are not without use. For example, there are five fingers and a palm which constitute one hand. "Do," "Me" and "Sol," in music, are separate and distinct tones, but they constitute one "chord." In a much greater and profounder way there are three persons who constitute the one Godhead.

These Creeds declare, "I believe in God."

4. WHY I BELIEVE IN GOD.

I believe in God when I consider the majestic, mysterious, complex and marvelous universe. How can it be accounted for except that God made it? How does it exist and continue except as God sustains and controls it? The Word of Scripture is true, "The heavens declare the glory of God, and the firmament showeth His handiwork. Day unto day uttereth speech, and night unto night showeth knowledge."

But this universe is not sufficient in itself to lead one to believe in God. The same heavens, with all their myriads of suns and planets shine over the heathen man, but he sees not the true God. We wonder at his stupidity, but we should be no better off were it not that we have learned in the Holy Book that God is the Creator and Upholder of all things. It seems so clear to us, but it is clear only because we have been enlightened by His inspired Word.

We also believe in God because of personal experience. A young man lived in Philadelphia in the early days before the American Revolution. He prided himself on his disbelief in God, and had a lecture with which he proposed to enlighten ignorant brethren. He was dated to give his lecture at a settlement some thirty or forty miles distant, and on the appointed day started on horseback to the place. The rather primitive road of those days parted after he had traveled some hours, and being without guidance, he took the wrong way, going through many miles of forest. As the sun was setting he realized that he was on the wrong path. He turned back; coming to an opening at dusk, he saw the light of a log cottage across the clearing. Because of danger from wild animals in that early day, he concluded to secure lodging if possible, and wait till morning, when he would return.

He was greeted at the door of the cottage by a pleasant woman, whom he asked whether it was possible for him to lodge there. His request was courteously granted, and he was directed to put his horse in the log stable, at the same time being informed that her husband would arrive any minute. He returned to the cabin, and was given a seat in the second room of the house which was separated by a hall from the other room.

He soon heard voices passing the window, and true to the old saying that "The wicked flee when no man pursueth," the thought flashed into his mind that this was a robbers' rendezvous, and that what he had thought a little while ago to be his good fortune would probably be his undoing and death. This thought so possessed him that he was unable to dismiss it, and he was convinced as to his supposition.

A few moments later a tall, powerful man appeared at the door to tell him that the evening meal was ready. He related afterwards that he could scarcely move for fear. However, to decline might precipitate the danger. Accordingly, trembling like a leaf, he followed into the kitchen. He was shown his place at the table into which he gladly slipped, for he was scarcely able to stand, and there he saw another powerfully built man, younger than the one who had addressed him. The elder sat on one side of him, the younger on the other, and the woman across from him. There was a moment's silence. His heart almost stood still. He was so confused with fear that he could think of nothing but danger. If there had been any way for him to escape from the house and get his horse, he would gladly have braved the peril of wild beasts of the forest all night long; but there was no chance.

The older of the men looked squarely at him. He wilted under that look, when the man addressed him, saying: "Stranger, I do not know what your belief is, but before we partake of our food we always thank God for His provision and His care over us." Then he bowed his head and offered thanks to God for His mercy and care, and for the food before them, and implored God's blessing upon them and the stranger seated with them.

The young lecturer afterward declared that all fear instantly left him. He felt perfectly safe with the household, for a man who would talk with God as that man talked would harm no one. The evening was spent delightfully, but as he lay down to sleep, he reviewed his experiences, and said to himself: "I have not believed in God; yet when I thought I was in imminent danger, I became calm and peaceful the moment I heard my imagined destroyer pray to the God who I said did not exist. If God did not exist, then I experienced something from nothing. Such a change in my feelings is unaccountable except on the basis that there is a God."

It was the turning point in the young man's life. He never delivered that lecture again, but instead, became a Christian man.

So we may know from experience that there is a divine Being, for a Christian does experience "the peace of God which passeth all understanding."

5. WHY SOME PERSONS DO NOT BELIEVE.

There are some persons, however, who do not believe the great doctrines set forth in the Creeds. Their disbelief is occasioned by their inability to understand the doctrine of the Holy Trinity, and the person of our Lord Jesus Christ as the Only-begotten Son of God, manifest in the flesh, and the Holy Spirit as a divine personality who enlightens and sanctifies us. All disbelief is, however, the result of failing to realize one's own littleness and God's greatness.

The story is related of Augustine, one of the great church fathers, that he dreamed one night he saw himself at the seashore, and, picking up a shell, dipped it in the ocean and carried the few drops of water a little distance, where he poured them in a little depression, making a puddle. After he had made many trips to the ocean and carried the little quantity of water to the puddle, he was met by another who inquired of him what he was doing, to whom he stated that he was trying to dip the ocean dry. At this he awakened, and as he meditated thereon, he saw himself to be the puddle and the great God to be the ocean. He realized how absurd it would be to try to dip up the whole ocean into a puddle, and so he understood how absurd it was for him to expect to bring the great God and all that He is into the comprehension of his little mind.

If men and women everywhere could only see themselves as this puddle and the infinite God still greater than the mighty ocean, there would be no atheism. Faith would take its place. God tried to have us understand this when He said: "As the heavens are higher than the earth, so are my ways than your ways and my thoughts than your thoughts."

6. THE CREEDS AND OUR ORDER OF WORSHIP.

We have these Creeds in our Lutheran Order of Worship which we use every Sunday, and they have a valuable place there, for they keep constantly before our minds the great fundamental truths of salvation. We may read in the Scripture, "He that believeth and is baptized shall be saved," but we wonder "believeth what." We may read in the Scripture, "Believe on the Lord Jesus Christ and thou shalt be saved," but believe what about Him? Here in these Creeds there is stated in such language as we can understand that which is necessary to salvation.

So everyone should know them and frequently repeat them to keep them constantly before his mind what he must believe to be saved.

Part Two: Creation

I. GOD'S WONDERFUL CREATION.

1. TWO CLASSES OF CREATION.

A billion suns out yonder in space, and maybe more, with other hundreds of billions of stars revolving around them! Whence came all this? "In the beginning God created the heavens and the earth." There is no answer equal to that. But greater than stars and planets and suns are the living beings created in the divine image. The greatest of the invisible creation are the angels. The greatest of the visible creation is man.

The angels of God are usually given little attention, and yet the Scripture of both the Old and New Testaments have much to say about them. Some of the more familiar instances in the Old Testament may be mentioned: The Angel of Death (Exodus 12: 1-29), who passed throughout the land of Egypt destroying the first-born of every living thing in Egypt, but who passed over the house of every Israelite upon whose door-post had been placed the blood of sacrifice; the Angel of Encouragement who came to Elijah (1 Kings 19:1-7) in his despair as he fled from the furious Queen Jezebel; the Angel of Protection, who shut the lions' mouths when Daniel was placed in their den (Daniel 6: 22). In the New Testament we read of the Angel of the Annunciation, who appeared to the Virgin Mary, and told her that she would be the mother of the Holy One (Luke 1: 28); the Angel of Explanation to Joseph, directing him what to do concerning Mary and the Child (Matthew 1: 20); the Angels at the Saviour's birth (Luke 2: 9-14); the Angels of Ministration to Jesus after He had been tempted by the devil (Matthew 4: 11); the Angel of Support after the great soul struggle in Gethsemane (Luke 22: 43); the Angels at the tomb on the morning of the resurrection (Matthew, Mark, Luke); Angels for children who behold the Father's face in heaven (Matthew 18: 10); and the Angels who encamp around about them that fear Him and who are ministering spirits (Psalm 34: 7; Heb. 1: 14).

Whence came the angels? Nehemiah tells us (9: 6): "Thou, even thou, art Lord alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshippeth thee." And the Apostle Paul, writing to the members of the church at Colosse (1: 16), says: "For by him were all things created, that are in heaven, and that are in the earth, visible and invisible, whether they be thrones or dominions or principalities, or powers: all things were created by him, and for him."

The angels, therefore, are the creation of God. In this they differ from the Son of God, for He was not created. He is the Only-begotten Son of God, as we confess in the Nicene Creed:

"God of God, very God of very God, begotten, not made, being of one substance with the Father, who for us men and for our salvation came down from heaven and was incarnate by the Holy Ghost of the Virgin Mary."

Just when the angels were created we are not told; but the first verse of Genesis, where it says, "In the beginning God created the heavens and the earth,"—perhaps means to include the creation of the angelic hosts as well as the material universe. It must have been in the beginning. They were created perfect, for in Genesis 1:31 we read, "And God saw everything that he had made, and behold, it was very good."

It is usually thought that angels are greater than men, but this is not according to the Scripture. In Hebrews 1:14 we read, "Are they not all ministering spirits sent forth to minister for them who shall be the heirs of salvation." Hebrews 2:6-7 is sometimes quoted as evidence that they are greater than man. These verses read: "What is man that thou art mindful of him, or the son of man that thou visitest him? Thou madest him a little lower than the angels," etc., but the marginal reading is, "Thou madest him for a little while lower than the angels." The rest of the "while" he is greater.

It is interesting to note that angels are all of the male sex. If there is such a thing as sex among them, why, then, are there no female angels? We cannot answer with certainty, but we may conjecture that God has not appointed female angels to be ministering *servants*. How unbecoming it is for one who has been redeemed by the blood of Jesus Christ, and who is an heir of eternal life, to sing, "I want to be an angel," when angels are inferior to human personalities!

II. THE BLIGHT OF CREATION—THE DEVIL.

1. HOW WE KNOW THERE IS A DEVIL.

Mystery of mysteries! Why could not the heavenly realms have been spared that tremendous disaster of which we are told in Revelation 12:7, "And there was war in Heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in Heaven. And the great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him;" and in Luke 10:18, where Jesus said, "I beheld Satan as lightning fall from heaven."

What fellowship he must have once enjoyed! For he was a part of God's perfect creation (Genesis 2:1; John 1:3; Psalm 33:6). And what position he must have held, according to Jude 1:9, where we are told that the great angel Gabriel durst not contend with him (Revelation 12:3-9)! The Scripture is very

clear about the existence and character of the devil. The confirmation of this doctrine is seen everywhere about us, for wickedness is everywhere, and wickedness, which is moral evil, must have had a *personal* source.

2. WHO CREATED THE DEVIL?

There has been much speculation in the world about who brought this evil being into existence. There need be no uncertainty in the mind of any believer, for the Scripture declares that God created all things. God therefore created the angel who turned devil.

3. HOW THE DEVIL WAS CREATED.

The author of the book of Hebrews (6:18) declares, "It is impossible for God to lie." It may be said with equal assurance, "It is impossible for God to do anything that is not good and perfect." God, therefore, must have created this angel who turned devil, and created him perfect. That He did so create him is clearly stated in Genesis 1:31, where, having finished creation, He looked upon it, and "behold, it was very good."

4. HOW DID THIS ANGEL BECOME THE DEVIL?

This is a mystery. If speculation were permitted, we might venture the opinion that, in the creation of this great and wonderful angel, God may have bestowed upon him some measure of creative ability. To create means to bring something into existence out of nothing. If, therefore, this angel had been given the power to create, he would have been able to bring something into existence that had no antecedent existence, and in the exercise of this creative power he originated an opposing desire to be God Himself, which, when once originated, worked itself out into that demoniacal disaster. This is pure speculation, and if anyone has a better explanation, let him cast this aside. But it is at least a suggestion as to how it might have occurred.

5. WHEN THE DEVIL REBELLED AND BECAME A DEVIL.

The time of Satan's rebellion against God and ejection from heaven is not known, but it is quite evident from Genesis 1:31 that it had not yet taken place when the creation was completed, for we read that God "saw everything that He had made, and, behold, it was very good." The creation of man had already taken place, as recorded in Genesis 1:27. This angel must, therefore, have turned devil after God had created man.

6. MAN WAS NOT PUT INTO THE WORLD WHERE A DEVIL WAS WAITING TO INVEIGLE HIM.

One of the confusing opinions, prevailing generally, is that God created man after there was a devil; and since God knows all things, He must have known that the devil would seduce man. If this were a fact, then God would be directly responsible for all

that sin has brought upon the human race. This view, however, is impossible.

There must be something wrong with this opinion, and there is. Keep the first chapter of Genesis and the last verse in mind, and all difficulties will disappear. It states that, when God had completed the creation, it was all "very good." When God, therefore, created man and put him into the Garden of Eden, everything was still good and beautiful. The rebellion of this mighty angel evidently took place some time after man's creation, and God, therefore, is in no sense responsible for what transpired. God did *not* put man into a world where there was a devil waiting to "get" him. No! there was no devil when God created man.

7. THE RESULT OF THAT TERRIBLE REBELLION IN HEAVEN.

The measure of that appalling disaster is recorded in Revelation 12:4, where we read: "And his tail drew the third part of the stars of heaven and did cast them to the earth." Why this earth became his habitation we do not know, but that he is here is evident from the prevalence of wickedness all about us.

8. SATAN'S MANNER OF OPERATION.

Satan has but one fell purpose, and that is to ruin everyone in the world and to wreck all good. To accomplish this he employs every variety of means. He sometimes tries to frustrate the righteous purposes of God as a roaring threatening power; sometimes by argument that is plausible, as in the temptation of Jesus (Matt. 5:1-11); sometimes by presenting sin as a most attractive and desirable objective as when he beguiled Mother Eve (Genesis 3:1); sometimes by making us afraid to do right, as he did Jonah, who had been commanded to go to Nineveh to warn the people of their sins. Indeed, making people afraid to do right is one of his favorite devices.

III. THE WORK OF ANGELS.

The demons of Satan and the angels of God are alike serving their masters. The henchmen of Satan are everywhere, tempting men and women to do evil; but the angels of God are encamped round about those who choose to do good and are the ministers of God to the righteous (Hebrews 1:14); and with the power and presence of Jesus Christ and the Holy Spirit, victory is assured. There is great comfort in the blessed truth that the angels of God encamp round about them that fear Him (Psalm 34:7); and that the angels of little children do always behold the face of their Father in heaven (Matthew 18:10). Great as may be our sorrow over the loss of our loved ones, we may be assured that they are secure in God's hands, and great as may be our own fear at the thought of such a change, we may have "the peace of God which passeth understanding." Angels of God are ever at hand to watch over us.

Part Three:
God's Wonderful Care Over His Creation
Fate, Chance, or Divine Care—Which?

Billions of suns and hundreds of billions of stars! Who can comprehend such magnitude? And how does each orb keep in its course? Is it by chance? Let Nehemiah answer (9:6): "Thou, even thou, art Lord alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all."

What is of more concern to us personally than all these suns and stars is our life and destiny. Are we victims of a blind fate, the creatures of chance, or the objects of divine care?

I. THE NEED OF DIVINE CARE OR PROVIDENCE.

How little we know what is before us! How little we know what is for our good! How limited is our vision of the future!

Washington wanted to be a sailor, and if he had had his own way, he might have some day been the captain of a ship. How little did he know of what the future held in store for him! How many times have we planned, and our projects have come to naught! How often we have wanted something, and it has been denied, and we have been greatly disappointed, when the fulfillment of our plans and wishes would have been disastrous! How small is our ability to see ahead! Therefore how greatly we need divine protection and guidance.

II. THE EVIDENCE OF DIVINE PROVIDENCE.

Some years ago a young girl of sixteen arrived at the Webster Street depot in this city (Omaha) directly from Europe. She had come to stay with relatives, but they had not been informed of the time of her arrival. She was in a strange land, with a strange language. She followed the crowd to Sixteenth and Webster Streets, where it scattered. What was she to do? It was evening and the streets were filled with people hurrying home. As she wondered in what direction she was to go and how to reach her friends, she watched the crowd. After some little time, driven by necessity, she spoke to a man who was hurrying along, and to her surprise and delight, he could understand her and answered her in her own language. She described her plight, and he courteously offered to help her.

He inquired whether she knew how much the street car fare would be, and he asked her to open her pocket-book, which she did, and he reached in and took out the necessary amount to be sure she would have it, and waited until the proper car came along, and placed her on the car, with the direction that she should

stay on that car until it stopped, and she would be in that portion of the city where her relatives were supposed to live. After what seemed to be an unusually long time, she arrived at the end of the line, for the car stopped and everyone got out, and she followed them to the sidewalk. How was she now to find where her friends lived? A single family somewhere in a city and she unable to speak the language. For a while she stood looking in the store window trying to collect her thoughts, and incidentally asking God for help. Then she turned to the curb, set down her grip, and watched the people pass.

Nine years before her uncle and aunt and their children had left Europe. She was at that time only seven years old, while her oldest cousin was nine years old. What a change would have taken place in young people of that age! She wondered and wondered what she should do, and while she stood there, some boys came along, and she thought she recognized one of them. She addressed him in her own tongue, and he answered, and it turned out that he was her cousin. He told her they had been expecting her, but did not know when she would arrive, and consequently no one had met her. Her joy was unbounded. He took her across the fields and hills to his home, where she was safe and happy with her relatives.

The lady told me this incident herself. Was it just by accident that she found an honest man in this western city when she alighted from the train? Was it by accident that the one to whom she spoke first could understand her and speak to her in her own tongue? Was it by accident that her cousin came along while she was standing on the street wondering what to do? There is but one answer. She was in God's care. "For the eyes of the Lord are over the righteous, and His ears are open unto their prayers. And who is he that will harm you, if ye be followers of that which is good?" (1 Peter 3:12).

III. THE COMFORT OF PROVIDENCE.

Although it may be as Job has said (5:7), that "man is born unto trouble as the sparks fly upward"; and as the Psalmist states (90:10): "The days of our years are threescore and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow;" yet it is possible for one to meet the sorrows of life with calmness. If we understand that God is all-wise and knows what is best, and all-powerful, and can never be overcome, and is all-loving, ready to bestow upon us that which is good, what need we fear? And when we hear Paul's great message, "All things work together for good to them that love God" (Rom. 8:28), what harm can befall us? What peace we have when He speaks to us: "Fear not, for I am with thee; yea, I will strengthen thee; yea, I will uphold thee with the right hand of my righteousness" (Isaiah 41:10).

LECTURE XIII

ALL ABOUT THE SOUL

What is the soul? Are you sure you have a soul? Where does the soul come from? How do we get our souls? How old is one before he gets a soul? Where is your soul located?

Can a soul sin? Just what is "a sin?" How can you tell whether a certain thing is "a sin?" Some exceedingly dangerous sins. What sin has no forgiveness? Why is it so easy to do wrong and so hard to do right?

INTRODUCTION.

Shakespeare's description of man: A wonderful being.

Pascal's description of man: The glory and scandal of the universe.

Cowley's description of man: The basest of all creatures.

Which one is right?

I. MAN—HOW HE CAME TO BE AND WHAT HE IS.

1. HOW MAN CAME TO BE.

A. The Bible statement of:

- a. How man came to be. Genesis 1:27. God.....
- b. What man is. Genesis 2:7.
- c. The supreme pattern of His creation. Genesis 1:26.
After God's

B. The theory of evolution.

- a. How man came to be: a creature of.....
- b. What man is: a highly developed.....
- c. The pattern..... Just a blind upward.....

2. WHAT MAN IS.

A. A living soul. Gen. 2:7.from God.

- a. How we get our souls. Gen. 5:3-4.
- b. Where the soul is located.
- c. The weight of a soul.
- d. I have a soul, or I am a soul, which? Gen. 2:7.
- e. How old is one before he gets a soul? Gen. 2:7; 5:3-4.

II. HOW WE WERE ONCE AND WHAT OCCURRED.

1. MAN'S ORIGINAL STATE. Genesis 1:31.

2. THE SUPREME CATASTROPHE. Genesis 3:1-14.

III. HOW WE ARE NOW.

1. HOW BORN, GOOD OR SINFUL? Psalm 51:5.

2. HOW LIVING, PERFECT OR IMPERFECT? Romans 7:18.

3. HOW IMPERFECT OUR BEST EFFORTS ARE. Isaiah 64:6.

4. HOW ABOUT LITTLE CHILDREN, SINFUL OR NOT? Psalms 51:5.

IV. SIN DEFINED AND ITS EFFECTS DESCRIBED.

1. WHAT IS A SIN? 1 John 5:17; 1 John 3:4.
2. IMMEASURABLE SUFFERING FROM SINNING.
 - A. Illustration about all the tears and broken hearts of the world.
 - B. The pitiful reward of all sinning to us. Proverbs 13:15.
3. PITIFUL WRECKAGE OF SINNING.

V. SOME KINDS OF EXCEEDINGLY DANGEROUS SINS.

1. LITTLE SINS. How dangerous they are.
2. SECRET SINS. What they will do.
3. THE SIN OF NEGLECT. How fatal it is!
The foolish virgins. Matthew 25:1-13.
Tennyson's Queen Guinevere. "Too late."
4. WILFUL SINS. Hebrews 10:26.

VI. WHY IS IT SO EASY TO DO WRONG AND SO HARD TO DO RIGHT?

1. THE UNIVERSAL INFECTION. Psalm 51:5.

Why does your body get out of fix so easily, and why is it so hard to keep it in good health? Something is out of order; perhaps some infection. So our lives are infected with sin.

2. THE REMEDY FOR THIS INFECTION.

The spiritual ANTI-TOXIN—THE HOLY SPIRIT.

VII. THE WICKEDNESS OF SIN.

1. MEASURED BY ITS CONSEQUENCES.

- A. Eternal punishment.
- B. The suffering Jesus.

2. WHO DARES TO BE INDIFFERENT ABOUT IT?

LECTURE XIII

ALL ABOUT THE SOUL

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Three great writers have left to the world three strikingly different estimates of man.

Shakespeare describes him as "A Wonderful Being."

"What a piece of work is man!
How noble in reason! How infinite in faculties!
In form and moving, how express and admirable!
In action, how like an angel! In apprehension, how like a God!"

Pascal describes him as "The Glory and Scandal of the Universe."

"What a chimera is man! What a confused chaos! What a subject of contradictions! What a professed judge of all things, and yet a feeble worm of all the earth! The great depository and guardian of truth, and yet a mere huddle of uncertainty. The glory and scandal of the universe."

Cowley describes him as "The Basest of All Creatures":

"Man is to man all kinds of beasts; a fawning dog; a roaring lion; a thieving fox; a robbing wolf; a dissembling crocodile; a treacherous decoy; and a rapacious vulture."

Which one is right? The experience you may have had in life will determine somewhat your opinion. Each one is right and each one is wrong. None are, therefore, altogether right. But we do know that man is the crown of creation. Whence does he come?

I. MAN — HOW HE CAME TO BE AND WHAT HE IS.

There are two explanations of how mankind came to be. There is first the Bible statement of Genesis 1:27, in which we read, "So God created man in His own image, in the image of God created He him; male and female created He them." And in Genesis 2:7 it tells us how God fashioned him: "The Lord God formed man of the dust of the ground, and breathed into his nos-

trils the breath of life; and man became a living soul." The exalted character of man is indicated by the supreme pattern of his creation as given in Genesis 1:26: "And God said, Let us make man in our own image and after our own likeness."

The second explanation is man's cunningly invented theory of evolution. According to this theory, millions of years ago a little germ of life got started somehow. We should like to know how it got started. The evolutionist just tells us that it got started and that by the development of that little simplest form of life, through millions of years of development, at last there came to be an animal life, and this animal life kept developing until there was a specific shape of animal life called the ape, and that this ape kept on developing until it developed into man.

According to this theory, man is a highly developed animal. There is no predetermined pattern which his development follows, it is merely a blind upward development. Just what occasions its development upward we are not told, and neither are we told where it is headed for. It is just development without any plan or pattern or goal: yes, just a development. Is there any logic or inspiration in such a conception of man's existence? We fail to see it.

According to Genesis 2:7, man consists of two parts, body and soul. We are told that the body was formed out of the dust of the earth. The soul came into existence by Jehovah God breathing into this body what is called the "breath of life." Therefore the soul is vitally connected with God Himself. The soul is, therefore, a living spirit from God.

This accounts for the first soul, but how do we get *our* souls? In Genesis 5:3-5 we read that Adam lived 130 years and *begat* a son in his own likeness, after his image, and called his name Seth, and the days of Adam after he had begotten Seth were 800 years and he *begat* sons and daughters. These sons and daughters were like Adam, bodies and souls, and Adam begat them. Therefore we get our souls from our parents, who got theirs from their parents, and so on back to Adam, who got his soul from God by direct creation.

Many persons wonder just where the soul is located. Some argue in the heart. Some argue in the brain, but no one knows and the Scripture does not state the location of the soul. Does the soul weigh anything? The first impression is that it does not, but the soul is something, and can something be nothing? The soul must have some existence and anything that has an existence must have some weight. Something cannot be nothing.

An interesting experiment has been conducted by a certain scientist in America in one of the large hospitals, with the same results in each instance. We give it here for its interest. He constructed a little platform on a pair of scales with a sensitive

dial and placed the dying patients on this platform. In every single instance, within a minute or so after the patient had drawn the last breath, the dial showed a very minute but quite distinct, loss of weight. The same experiment was tried with animals, the dog in particular, and in no single instance was there even a quiver of the dial when the animal drew its last breath. What is the weight of the soul? It can by no means be determined, but this experiment is at least suggestive.

How shall we speak of the soul? Shall we say, "I have a soul," or, "I am a soul"? The first impulse is to answer, "I have a soul." But we turn again to Genesis 2:7, where it says that God breathed into the body which He had formed out of the dust, "the breath of life" and man *became a living soul*. It does not say that man *had* a soul, but man *became* a living soul. We should therefore think and speak of ourselves as living souls. We do not exist apart from our souls. In addition to the statement above that the soul is a spirit from God, we may say that the soul is the thinking, willing, feeling, knowing self. It is the real Ego, the real "I am," in every person. I am a soul.

II. HOW WE WERE ONCE AND WHAT OCCURRED.

When God created man, He created him as He created everything else, perfect. Thus in Genesis 1:31, we read: "And God looked upon everything He had made, and, behold, it was very good." Man's original state, therefore, was a state of perfection, or, as we learn in the Catechism, one of *innocence*. What would the world have been if man had so remained? In our present condition we cannot say, and it is useless to speculate. Some tremendous change has taken place. That change is explained in Genesis 3:1-14, where Satan, taking on the form of a serpent, came to Mother Eve in the garden of Eden, adroitly engaged her in conversation, and induced her to disobey God by eating of the forbidden fruit. She then gave to her husband to eat. Their eyes were opened, and a new condition of sin and misery befell them and was conveyed to all their posterity.

III. HOW WE NOW ARE.

A tremendous change took place as a result of that disobedience to God's command. A something occurred which has affected every child of the race born in the natural way. Every faculty seems to have been impaired, every quality affected, so that every person, as Paul writes, finds a law in his members warring against the law of his mind. He finds "every imagination of the thoughts of his heart only evil continually;" and so effective, indeed, is this inclination that every serious person feels like crying out in the words of Paul, "Who shall deliver me from the body of this death?" (Romans 7:24). So complete has the

catastrophe been that our best works are imperfect, leading the prophet Isaiah (64:6) to write: "All our righteousnesses are as filthy rags, and we do fade as a leaf, and our iniquities like the wind have taken us away."

So complete is this infection of sin that no one is free from it, and like some of the terrible physical maladies, is inherited by children, begotten in their very conception. Thus the Psalmist writes (51:5), "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

IV. SIN DEFINED AND ITS EFFECTS DESCRIBED.

What is sin? No better definition can be given than that it is everything that is contrary to the Will of God. The Will of God is revealed to us in His Word, and by the reading of His Word we learn to know His Will, and everything that is contrary to that Holy Will is sin.

The condition of the world is a state of sin and misery. The magnitude of that misery is impossible to define. Someone has expressed it in fanciful terms by saying that if all the hearts that have been broken through sin since the beginning of the world, could be placed together in one place, we should have a mountain range greater than the Himalayas; and if all the tears that have been shed on account of sin could be gotten together in one volume, we should have an ocean greater than the Atlantic. The measure of suffering on account of sin is indescribable. Solomon surely understood human experience when he wrote (Proverbs 13:15), "The way of transgressors is hard."

On every hand we have the pitiful wreckage of sin. How many splendid lives have been completely undone by sin! How many devout Christians have given up their faith because of some sin that has intruded into their lives! It makes the heart sink to witness these changes.

V. SOME KINDS OF EXCEEDINGLY DANGEROUS SINS.

Some sins are more dangerous than others because we do not so easily distinguish them. In this class are so-called "little sins." All sinning, perhaps, starts with little sins. Many a person would be horrified in the beginning at the thought of ever committing the gross sin at which he finally arrives. It is not the gross sins that are the most dangerous to us. They are sufficiently offensive to repel us. It is the little sins that are dangerous.

Some years ago a father in Pennsylvania, cutting wood in the mountains, came across a little black cub-bear only a week or so old. It was so beautiful that he took it home. His little daughter was delighted with it, fed it with a spoon until it was old enough to eat by itself. It became the pet of the family and was

exceedingly playful and went about the house and out of doors without restraint. It grew rapidly and was as playful as ever. When it was something like a year old, some friends admonished the little girl that she should be careful lest the bear might hurt her. Putting her arms around him and hugging him up close she said, "You won't hurt me, will you, Bruno?" He stuck his big red tongue out and glanced at her as much as to say, "Of course I won't." About six months later she was playing with him one day when he struck her a terrific blow with his paw which killed her outright. He was still a bear. The fact that he had been brought up in a family and had been a most intimate playmate did not change his disposition. He had become just a big bear with a big bear's destructive nature.

That incident illustrates the progress of little sins. They grow. They will not stay little, and if they are kept in the heart, the day will come when they will become powerful sins, and in an unexpected moment will strike us down with fatal effect. Beware of little sins in the heart. If you, dear reader, have any little sin that you are nursing, I beseech you to pray God to create in you a clean heart and renew a right spirit within you, or the day will come when you will pay the penalty.

Another exceedingly dangerous sin is the secret sin. How many people have sinful thoughts and purposes and plans in their hearts which they would not reveal for anything. They would be ashamed to have them known, and they imagine they can keep them secret, and even love to dwell on them, thinking that they will remain forever secret; but eventually there are no such things as secret sins.

Edgar Allen Poe tells of the dire results of secret sins in his popular and striking story, "The Black Cat." In a certain family there was a black cat. The husband hated it and the cat knew it. Accordingly the cat was always on the lookout for the man. One night the man threw his boot-jack at it and put out one of its eyes, which only increased its fear and watchfulness. The wretched cat was always looking at him with its one eye. In a fit of anger one day he killed his wife, and like everyone who has committed a crime and finds it on his hands, was desperate to hide it. Fearing that any effort to take the corpse out of his home might lead to the exposure of his crime, he tore down a section of the cellar wall, and dug out a cavity back of it. Into this place he thrust the body of his wife; then he carefully rebuilt the wall, leaving no evidence that any portion had been removed. He then reported the disappearance of his wife.

Knowing the disposition of the man, a crime was suspected. Officers searched his house from garret to cellar. With boldness and a determination to free himself from every suspicion of guilt, he bade them look everywhere, and as they walked through the basement he tapped the walls with his cane, bidding them to be

sure that there was no possible deception anywhere. As he tapped on the wall they heard the mewling of a cat. Listening carefully, they decided that it came from behind the wall. Tearing it down, they saw in the darkness the flashing eye of the cat. When the murderer had taken down the wall, the cat, in its fear of him, had crawled back and hidden itself there. The fresh earth gave the searchers a clue, and the body of the wife was found. This story illustrates vividly the Bible saying: "Be sure your sin will find you out."

Hood in his powerful ballad entitled, "The Dream of Eugene Aram," tells a similar story.

Aram had murdered a man, and to hide his deed, had thrown the body into the stream, now a raging torrent from the recent rains. The water was as black as ink and exceedingly deep, and he felt secure in the hiding of his crime. The night did not furnish its usual rest, and in the morning, to make sure that there had been no exposure of his crime, he re-visited the river bed. Hood describes his experience as follows:

"I sought the black, accursed pool
With a wild, misgiving eye;
And I saw the Dead, in the river-bed,
For the faithless stream was dry."

He tried again to hide his deed by taking the body into the woods and placing it beside a log and covering it with leaves. As he turned to go away, a mighty blast of wind swept through the woods and uncovered the body again. His desperation is expressed as follows:

"Then down I cast me on my face,
And first began to weep;
For I knew my secret then was one
That earth refused to keep!
Or land, or seas, though it should be
Ten thousand fathoms deep."

There is no such thing as secret sinning. It will out, it will write itself in the eye or in the expression of the face or upon the lips or in the walk or in the conversation or in some other manner. It will not stay secret. Jesus said (Luke 12:2): "For there is nothing covered that shall not be revealed, neither hid that shall not be known." Be not deceived, you can hide sin only for a time, then it will out. Pray, therefore, the prayer of David (Psalm 19:12), "Cleanse thou me from secret faults."

Another exceedingly dangerous sin is the sin of neglect. It is the sin that shut out the five foolish virgins. It is well to note that they are designated as "virgins" in the parable. Nothing can be said against them except that they neglected to make the proper preparation for the coming of the bridegroom. They

were not ready, therefore, when he came, and while they were trying to get ready, the bridegroom went in, and the door was shut, and they were excluded from the wedding feast simply because of their neglect.

Tennyson has set forth the terrible experiences of this sin in the story of the faithless Queen Guinevere in his "Idylls of the King." She had been faithless in her life and every effort to reform her had failed. She thought there was plenty of time to return. At last, however, she decided that she would return. But, alas! it was too late! Her meditation and purpose and her bitter experience are given in the following words:

"Late, late, so late! and dark the night, and chill.

Late, late, so late! but we can enter still."

"Too late, too late, ye cannot enter now."

"No light had we; for that we do repent;

And learning that, the Bridegroom will relent."

"Too late, too late, ye cannot enter now."

"No light! so late! and dark and chill the night!

Oh, let us in, that we may find the light!"

"Oh, no! too late! ye cannot enter now."

"Have we not heard the Bridegroom is so sweet?

Oh, let us in, though late, to kiss His feet!"

"Too late, too late, ye cannot enter now."

Too late! What awful words! "Of all the sad words of tongue or pen, the saddest are these: 'It might have been.'" But it is too late. You intend giving up some secret sin or some little sin, but you are putting it off. The day may come when it is too late.

You may expect some day to give up sin and be a Christian. "some day!" Ah, but "some day" may be too late.

Another kind of exceedingly dangerous sins. The writer of Hebrews, 10:26, describes the fatal character of wilful sinning: "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation which shall devour the adversaries."

VI. WHY IS IT SO EASY TO DO WRONG AND SO HARD TO DO RIGHT?

One of the distressing conditions experienced by nearly everyone is the difficulty to be what he would like to be. The pull seems to be always downward. Why? A condition exists in the moral nature that sometimes exists in the body when it is bruised or scratched and refuses to heal. In such a case we say the blood is out of order, or is infected. It becomes necessary then to take

some treatment whereby the impurity of the blood is eliminated, after which the malady will heal. Our moral nature is infected with sin, the sin which we have inherited from our parents, which is called original sin; so infected, indeed, is our moral nature with this sin that of itself it only grows worse. The carnal or natural mind is at enmity with God and has always a downward trend; but there is a remedy for this infection. The remedy is God's divinely appointed means of grace, the Word and the Sacraments; and every heart that will be opened to the Word of God and be faithful in the use of the Sacraments will experience a wonderful deliverance, and will realize what Paul means when he says, "Thanks be unto God which giveth us the victory through our Lord Jesus Christ" (1 Cor. 15:57).

VII. THE WICKEDNESS OF SIN.

It is doubtful if anyone realizes the real character of sin. We are like a person who has been living in a closed room until the air has become foul. He does not know how impure the air is. In like manner we have become so accustomed to the presence of sin that we are insensible to its real character. One of the ways of determining the character of a thing is by its results: by this measure the character of sin may be determined. That character is indicated by the punishment which God has attached to it which He describes as the condition of the wicked for ever and ever. Only that which is of the most hideous and terrifying character could merit such severe judgment.

Another evidence of its character is to be realized by the infinite suffering of God's Only-begotten Son, Jesus Christ, our Lord, who took our place in order that we might be freed from sin. Let one live with Him in contemplation through that hour in Gethsemane when He poured out the anguish of His soul in the words, "My soul is exceedingly sorrowful even unto death," and when His sweat turned to blood on account of the suffering He endured to deliver men, and you will begin to understand the exceeding wickedness of sin which imposed upon Him, the Son of God, such dire agony. Stand by the Cross on Calvary in those three hours of terrible darkness, and hear that despairing cry, "My God, my God, why hast Thou forsaken me?" and contemplate what that must have meant, and you will begin to know the appalling character of sin. Who would dare to be indifferent to a thing on which the seal of such tremendous judgment has been placed?

LECTURE XIV OUR SALVATION

How we are saved. Satan's great lie. The origin of our salvation. The atonement, and the Creed—"he descended into hell." Our salvation not a "cunningly devised fable," but an absolutely confirmed reality. Everyone may say, "I know."

INTRODUCTION.

The Bible says the devil was a liar from the beginning. By a lie he deceived our first parents and plunged them and their posterity into sin and misery. By his constant perversion of the truth he still keeps multitudes in a state of iniquitous living. And nowhere is his work more effective than in his perversion of the truth about how we are to be saved.

I. OUR STATE BY NATURE.

1. THE DEVIL'S ASSERTION: You are not bad; you were born saved; unless you do some real bad thing, you will be all right.
2. GOD'S STATEMENT: Psalm 51:5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me."
Whom should we believe?

II. THE WAY OF SALVATION.

1. THE GENERAL HOPE OF EVERYBODY. However bad or neglectful they have been, it is the hope of everybody that they will be saved. But how can a rascal or a villain, or one whose life has been all worldly, be happy in a perfect place, where all is good and clean and beautiful and holy? A pig that has been accustomed to a pig's habits would not be happy in your parlor.
2. THE REAL FACT ABOUT THE WAY OF SALVATION.
 - A. The devil's statement: You are saved if you do good; or you have never done anything very bad.
 - B. What God says:
 - a. About being good.
Rom. 3:20: "By the deeds of the law shall no flesh be justified."
Ps. 130:3: "If thou Lord shouldest mark iniquities, O Lord, who shall stand?"
Isa. 64:6: "All our righteousnesses are as filthy rags."
 - b. About the *only* way of salvation.
Mark 16:16: "He that believeth and is....." etc.
Rom. 10:9: "If thou shalt confess—and believe."
Rom. 10:10: "With the heart man—and with the mouth," etc.
Rom. 5:1: "Therefore being justified by FAITH," etc.
 - c. About the life that must result from such salvation.
A consistent life. Matt. 7:16-17.

C. About the doom of unbelievers.

Mark 16:16: "He that believeth NOT shall be condemned."

Ps. 9:17: "The wicked shall be turned into hell," etc.

Matt. 10:28: "Rather fear him that is able to destroy both body and soul in hell."

Matt. 13:30: Parable of the tares.

Matt. 18:8-9: Showing what a person had better do if necessary rather than end in hell.

Matt. 22:1-14: Parable of the marriage feast, showing what becomes of the person who is determined to go his own way.

Matt. 25:1-12: Parable of the virgins, showing the fate of those who put off their preparation.

III. THE ORIGIN OF OUR SALVATION.

John 3:16.

IV. THE ATONEMENT MADE FOR OUR SALVATION.

1. THE MEANING OF ATONEMENT. To make settlement; satisfaction.

2. HOW ACCOMPLISHED. Isaiah 53:4-5: "He was wounded," etc.

3. HOW CONFESSED. "He descended into hell."

V. THE CONFIRMATION OF THIS TEACHING.

1. THERE CAN BE NO QUESTION about the teaching concerning how we are to be saved, namely, that Jesus Christ suffered for us, and by *believing* in Him and *confessing* Him we shall be saved.

2. THE ONE SUPREME TEST. Was Jesus Christ, who taught this plan of salvation, God or mere man? If He was God, there can be no question about its reliability. If He was merely man, then it is all uncertain. *Was He therefore God or merely man?*

3. THE TEST OF HIS DEITY.

A. His own statement, whereby it should be forever settled. He said He would rise from the dead, John 2:19. Mere man could never do that. If He could do that, it would prove that He was God.

B. The Jews' statement that such a thing as His rising from the dead would prove He was God, and how they provided against any fraudulent resurrection. Matthew 27:62-66.

C. Paul's great statement. 1 Corinthians 15:14-19.

His resurrection from the dead is full and final proof that He was God. *But did He rise?*

4. PROOF OF HIS RESURRECTION. Before there could be a resurrection, there must have been a death. Some say that He did not die, therefore He did not rise. *Did He really die?*

A. Proof that *He really died*.

a. John 19:33: The testimony of the soldiers.

b. John 19:34: The testimony of the soldier's spear.

c. Mark 15:44-45: The testimony of Pilate's officer.

d. Mark 15:43-47: The firm belief of Joseph of Arimathea.

- e. Belief of His disciples, or they would not have buried Him.
- f. Belief of His enemies, for they surely would never have permitted their determination to kill Him to come to nothing, after they had gone so far.

No greater evidence can certainly be required that He was "Crucified, DEAD."

B. Proof that *He rose*.

- a. Matt. 27: 63-64: The precaution of the Jews against fraud. Therefore no possible deception.
- b. Matt. 28: 2-4 and 28: 11: The testimony of the guard of the Roman soldiers.
- c. Matt. 28: 4-11: The testimony of the Marys.
- d. Luke 24: 12: The testimony of Peter and John.
- e. Luke 24: 13-31: The testimony of the two disciples on their way to Emmaus.
- f. John 20: 19-20: The testimony of the ten disciples.
- g. John 20: 24-29: The testimony of the ten disciples and Thomas also.
- h. John 21: 1-14: The testimony of the seven disciples in Galilee.
- i. 1 Cor. 15: 6: Testimony of the five hundred.
- j. Luke 24: 50-53: Testimony of His ascension.
- k. Acts 1: 1-11: Same.

How can there be any doubt in anyone's mind that He actually rose from the dead?

The only explanation why some will still not believe is, "Eyes have they, but they see not; ears have they, but they hear not."

JESUS ROSE FROM THE DEAD. THEREFORE HE IS GOD.

THEREFORE all that He says about our salvation is absolutely correct. He knows the other world as well as this and the conditions of entrance into it. As Christians, we are not following cunningly devised fables; our faith is based on an absolute fact.

LECTURE XIV OUR SALVATION

How we are saved. Satan's great lie. The origin of our salvation. The atonement and the Creed—"He descended into hell." Our salvation not "a cunningly devised fable," but an absolutely confirmed reality. Everyone may say, "I know."

The Bible says the devil was a liar from the beginning. By a lie he deceived our first parents and plunged them and their posterity into sin and misery; and by his constant perversion of the truth he still keeps multitudes in a state of iniquitous living. Nowhere is his work more effective than in his *perversion of the truth about how we are to be saved.*

I. OUR STATE BY NATURE.

Satan is busy with his lies about our natural estate. He is always endeavoring to make people believe that they are not sinful, that they are born saved, and that unless they do some very bad thing, they will be all right. This is in direct contradiction to the teaching of God's Word (Psalm 51:5): "Behold, I was shapen in iniquity; and in sin did my mother conceive me." When it is a question which to believe, the devil or God, there is but one answer.

II. CONCERNING THE WAY OF SALVATION.

Almost everyone hopes he will be saved, and according to the devil's suggestion, most people believe that they will be saved, however bad or neglectful they have been. They do not realize how inconsistent their hope is, for how could a rascal or villain or one who has been living a worldly life be happy in a perfect place where everything is good, clean, beautiful and holy? A pig that has been accustomed to a pig's habits would not be happy in a luxurious parlor. A human being has no more reason to believe that it would be otherwise with himself, if he has been accustomed to a life of wickedness and his thoughts and plans and purposes have been sinful. He would be miserable in heaven. There is, therefore, a definite way for our salvation, whereby we may be good and happy in the home which God has provided for His redeemed people.

What is the real fact about our salvation? The devil is busy here again, for he said, "You will be saved if you do good, or you

will be saved if you have never done anything very bad." The teaching of God is the very opposite, for He tells us in His Word (Romans 3:20): "By the deeds of the law (our good works) shall no flesh be justified;" and the Psalmist (130:3) reminds us, "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?;" and through the prophet Isaiah (64:6) He tells us of the real character of all our good deeds: "All our righteousnesses are as filthy rags." There is nothing, therefore, in our good works to give us any hope for salvation.

The real and only way of salvation is set forth by the Lord Jesus Himself (Mark 16:16): "He that believeth and is baptized shall be saved." It is restated by Paul in his letter to the members of the church at Rome (Romans 10:9-10): "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

Mere belief in Jesus Christ, however, is not sufficient. A confession of that belief must be made. An example from life may help us to understand. Young people may have a secret love for each other, but until that love is confessed to each other, there is never any possibility of marriage. So we cannot be secret believers and secret Christians. We are commanded to confess our belief in the Lord Jesus Christ. Another example: A man may come to this country from Europe. He may like this country, believe in it, own property here, be married, raise his family, but he never becomes a citizen of the country until he makes a declaration of his purpose and swears solemn allegiance to the Government. Believing in Jesus is, therefore, not enough. A confession must be made.

Again in Romans 5:1 Paul writes, "Therefore being justified by faith," etc., and sums it all up in Romans 3:28, "Therefore we conclude that a man is justified by faith without the deeds of the law."

We must not think, however, that salvation by faith alone has no connection with our manner of life, for, as the Lord Jesus said (Matthew 7:16-17), "Ye shall know them by their fruits," etc. The faith in Jesus Christ by which we are saved, therefore, calls for a consistent life. We realize the truth of this when we think of human relations. If we are the friend of someone, our conduct will be friendly. If, therefore, we are the friends of God, our conduct must be such as will be pleasing to Him.

No less specific is the Scripture about the doom of the disbeliever, for Jesus said (Mark 16:16), "He that believeth *not*, shall be condemned," and again (Matthew 10:28): "Rather fear him that is able to destroy both soul and body in hell," which is the devil. In Matthew 13:30 Jesus gave the parable of the tares,

in which He states that the tares shall finally be gathered and burned. He gives the interpretation of the parable Himself in which He says, "The tares are the wicked ones," verse 38. In Matthew 22:1-14, in the parable of the marriage feast, where a man refused or neglected to comply with the requirement of the wedding garment, and who for his disobedience was cast into outer darkness, Jesus sets forth the end of that person who will have his own way about being saved. And in Matthew 25:1-12, in the parable of the ten virgins, five of whom were foolish and neglectful, He shows the fate of those who put off preparation. There is no hope whatever for one who does not believe and who is indifferent to and neglectful of the way of salvation which has been so graciously provided.

III. THE ORIGIN OF OUR SALVATION.

It is a marvel that we should have a salvation at all. Who does not feel the conviction expressed by the Psalmist (130:3), "If thou, Lord, shouldest mark iniquities, O Lord, who shall stand?" How then do we come to have a salvation? Its origin is wonderfully stated in John 3:16: "For God so loved the world that He gave His Only-begotten Son that whosoever believeth in Him should not perish, but have everlasting life." "God so loved the world that He gave His Only-begotten Son," or He gave His Only-begotten Son because He so loved the world. Our salvation is in Jesus Christ alone, and He came to save us because God loved us. The origin of our salvation is, therefore, God's love.

The Apostle John teaches us this same blessed truth (1 John 4:19): "We love Him because He first loved us."

IV. THE ATONEMENT MADE FOR OUR SALVATION.

We are accustomed to the statements: He made atonement for his sin; He made atonement for his crime; He made atonement for his wrong. The word atonement, then, means to make settlement or satisfaction for a wrong done. That Jesus Christ has made atonement for us is the clear teaching of the New Testament: Romans 3:24-5-6; 2 Corinthians 5:18; Galatians 1:4, 3:13; Hebrews 9:28; 1 Peter 1:18-19, 2:24, 3:18; 1 John 2:2; Revelation 1:5, 13:8. It is also the teaching in the great Sacrament of the Lord's Supper in which we have the words, "Given and shed for you, for the remission of sins."

This atonement or satisfaction is explained in the words of Isaiah 53:4-5: "He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed." In other words, He suffered in our place; or, as Peter says (1 Peter 2:24), "Who His own self bare our sins in His own body on the tree." The writer to the Hebrews also says (9:28), "So Christ was once

offered to bear the sins of many;" and Paul also wrote (2 Corinthians 5:21), "For He hath made Him to be sin for us, who knew no sin." It is this great and blessed fact which the early church expressed in the Apostles' Creed, and which we confess in the words "He descended into hell." Hell was the destiny of an unredeemed world because of sin, and Jesus Christ, taking our place, suffered hell itself for us.

The judgment for man's sins was not merely a judgment upon his body, but upon the whole man, body and soul. The events in connection with Calvary confirm this tremendous fact. When Christ Jesus was in Gethsemane He said (Matt. 26:38), "My soul is exceeding sorrowful, even unto death," and as He prayed, so great was the intensity of the hour as He faced that event which He must experience as man's Redeemer, that He sweat great drops of blood (Luke 22:44). It would be an injustice to the Christ even to suggest that such took place because He was afraid of the physical suffering on the Cross. The event at the close of the three hours darkness when He cried, "My God, my God, why hast Thou forsaken me" (Matthew 27:46), was the actual experience of taking man's place. It is here that we behold the spectacle of the Son of God separated from the presence of the Father—that terrible calamity which had befallen the children of men and which he must experience as their Redeemer. "And He descended into hell" is the very heart of the Creed. It is the glorious confession that we have a Redeemer and a Savior.

V. THE CONFIRMATION OF THIS TEACHING.

1. THERE CAN BE NO QUESTION in the mind of anyone who is familiar with the teaching of Scripture, concerning the method of salvation, namely, that Jesus Christ suffered for us and by believing in Him and confessing Him we shall be saved. BUT IS THIS TRUE?

2. THE SUPREME TEST CENTERS ABOUT JESUS CHRIST.

Was Jesus Christ, who taught this salvation, God or mere man? If He was God, there can be no question about its reality. If He was merely man, then it is all uncertain. WAS HE THEREFORE GOD OR MERE MAN?

3. THE TEST OF HIS DEITY.

The Lord Jesus Himself proposed the test whereby it should be forever settled. In John 2:19 He said to the Jews who asked for a sign that they might know by what authority He did such great things: "Destroy this temple, and in three days I will raise it up." Mere man, of course, could never rise from the dead. If Christ did rise from the dead, it must be forever settled that He was indeed very God of very God.

The Jews realized the power of His statement, and were determined, after He had been put to death, to make sure no possible fraud should take place. If in any manner He should rise from the dead, it would be an indisputable proof that He was what He claimed to be, the Only-begotten Son of God. Paul likewise always regarded the resurrection of Jesus Christ as the certain proof of His Deity. Thus (1 Cor. 15:14-19) he said: "If Christ be not risen, then is our preaching vain and your faith is vain," etc. The resurrection from the dead is the full and final proof that Jesus Christ was God. BUT DID HE RISE?

4. THE PROOF OF HIS RESURRECTION.

Before there could be a resurrection, there must have been a death. Some say that Christ did not die; that when they took Him down from the Cross, He was merely unconscious, and when they put Him in the cool, fresh tomb, He regained His consciousness, and therefore no real resurrection took place. If He rose from the dead, then He must have died. BUT DID HE REALLY DIE?

We must have absolute proof here. In John 19: 31 ff. we read that the Jews, because it was the preparation for the Sabbath day, which was a high day, stated that the bodies of those crucified should not remain upon the Cross, and asked Pontius Pilate, the Governor, that the customary practice of breaking their legs to hasten their death might be done before the beginning of the Sabbath day. Soldiers were ordered to carry out the request. When they arrived at Calvary, they broke the legs of the robbers; but when they came to Jesus and were about to perform the same act upon Him, they declared it was unnecessary. "For," said they, "He is already dead" (John 19: 33).

How remarkably they unwittingly fulfilled the prophecy, given a thousand years before, that not one of His bones should be broken (Psalm 34: 20). A soldier standing near by, to make sure that Jesus was dead, thrust his spear so deep into the side of Christ that water and blood came forth from the deep incision. Had He not been dead, this act of itself would have ended His life.

A little while later, Joseph of Arimathea, a friend of Jesus, came also to Pontius Pilate and asked for the body of Jesus that he might bury it in his own new tomb. He was likewise convinced that Jesus was dead. And Joseph was accompanied by Nicodemus, who must also have been certain of Jesus' death. Pontius Pilate, the Governor, marveled that death had come so soon, and to make sure, sent his officer to make examination and to report to him. This the officer did. It was therefore also officially declared that Jesus was dead.

Joseph of Arimathea and Nicodemus then took His body down from the cross, placed it in the tomb and sealed it. They certainly would not have done so had they not been sure He was dead. And His enemies, the Jews, who had gone to so much trouble to have Him crucified, would never have permitted Him to be taken down and laid away without being convinced that He was dead. There could be no more convincing evidence than those facts that He was dead. BUT DID HE REALLY RISE?

The first testimony is that of the Roman guard (Matt. 27: 62-64 and 28:11), who had been put there to prevent any possibility of fraud. They were not Christians, and were in no way interested in what took place, except as soldiers to carry out Pilate's command; and they kept their watch under the penalty of death should any man sleep; and it was these soldiers who were the first witnesses of what had taken place, for later they reported to the Jewish authorities that someone, it must have been an angel from heaven, descended and rolled back the great stone and sat upon it, and He that was within arose and came out, and they were as helpless as dead men to prevent it (Matthew 28:11).

We also have the testimony of the Marys who came very early in the morning bringing spices (Matthew 28:1-4), and the testimony of Peter and John who arrived at the sepulchre (Luke 24: 12), and the testimony of the women who had come with Him out of Galilee (Luke 24:6), to all of whom the angel declared, "He is not here, but is risen," and bade them enter the tomb and see for themselves. There is also the testimony of the two men who, that Sunday afternoon, were on their way to Emmaus, and were overtaken by one whom they first thought to be a stranger, but whom they discovered in his breaking of bread that evening to be the risen Lord Himself (Luke 24: 13-31).

There is also the testimony of the ten disciples that same evening, to whom He appeared, Thomas not being present with them (John 20: 19-20), and the testimony of the eleven a week later, Thomas being present (John 20: 24-29). How unfortunate for Thomas that he was not present at the first meeting, but how fortunate for us! When Thomas was informed the day following the first meeting that Jesus had appeared, he declared it to be impossible, that he would not believe it, that it was not true, that it couldn't be true; and when assured again and again by the disciples, he declared he would not believe it unless he should see for himself the prints of the nails in the risen Saviour's hands and feet, and the very wound where the soldier had thrust in the spear. Could anyone have been more skeptical than Thomas? And it is this same Thomas who bears such wonderful testimony at the second meeting of the disciples, for when the Lord appeared, He said to Thomas, "Reach hither thy finger and behold my hands, and reach hither thy hand and thrust it into my side,

and be not faithless but believing." Then Thomas, convinced that it was all true, exclaimed, "My Lord and my God" (John 20: 27-28).

We have the further testimony of the seven disciples in Galilee (John 21: 1-14), and the testimony of the 500 (1 Cor. 15: 6), and the testimony of the disciples on the day of His ascension (Luke 24: 50-53; Acts 1: 1-11).

There can be no doubt in the mind which is open to conviction that Jesus actually rose from the dead. Therefore the unprecedented test which He Himself proposed (John 2:19) was a fact. He rose from the dead, and thereby proved that He was God. All that He says about our salvation must, therefore, be absolutely correct. Since He is God, He did not deceive us, He could not deceive us, and He knows the other world as well as this and all the conditions whereby we may attain our heavenly destiny.

As Christians we are not following cunningly devised fables. Our faith is based on an absolute fact. With Paul we may say, "I KNOW WHOM I HAVE BELIEVED." The explanation for unbelief is, "Eyes have they, but they see not; ears have they, but they hear not." "The natural man receiveth not the things of the Spirit of God;" "The carnal heart is enmity against God."

LECTURE XV

I BELIEVE IN THE HOLY GHOST

The lack of understanding about the Holy Ghost. Who the Holy Ghost is. Your conscience and the Holy Ghost. The work of the Holy Ghost. "The still, small voice"—have you heard it? Knowing better, becoming better, kept better. The sin that has no forgiveness. The danger of committing it. How near have you committed it?

I. WHO THE HOLY GHOST IS.

1. THE GOD WHOM WE CONFESS.
2. HOW THE ONE GOD IS CALLED OR KNOWN.
3. WHO THE HOLY GHOST IS.
4. HOW SHOULD WE SPEAK OF THE HOLY GHOST—as He or It?
5. SHOULD WE WORSHIP THE HOLY GHOST?
6. THE HOLY GHOST AND CONSCIENCE.

II. THE WORK OF THE HOLY GHOST.

1. DEFINED IN LUTHER'S SMALL CATECHISM, Third Article of Creed.
2. THIS WORK ANALYZED.
 - A. The call of the Holy Spirit.
 - a. Its reality according to the Scripture.
 - (a) Isaiah 55:1: "Ho, everyone that thirsteth, come ye to the waters," etc.
 - (b) Rev. 22:17: "The Spirit and the Bride say....."
 - b. What that call is.
 - (a) Defined: It is the Holy Spirit God speaking to our spirit souls, trying to bring us back home to God.
 - (b) In experience: We spirit souls, begotten of God when He breathed into the first body the breath of life, are not at peace in this perverted, material world. We long for something, perhaps we know not what, but for something. Rom. 8:22: "For we know that the whole creation groaneth and travaileth in pain together until now." There comes to us a something that makes us think of God and eternity and kindles a new hope within us for something out and beyond our days here. This is the call of the Holy Spirit.
 - c. How He calls. The drunkard who was "born again" by reading John 3:16 on a leaf out of a waste basket.
 - (a) Through the.....Word, the Bible.
 - (b) Through the.....Word, Preaching.
 - (c) Through the.....Word, Sacraments, 1 Cor. 11:26.
 - (d) Never otherwise. Proof: No conversions where the written or spoken Word has not been read or heard.
 - d. Has He called you? Has there come into your mind the thought that there is something better than just living for this world? Have you thought you ought to be a Christian?
Your answer.....

e. Where He calls you.

(a) The testimony of Scripture.

Acts 2:47: "And the Lord added to THE CHURCH daily such as should be saved."

Rom. 10:9-10: "If thou shalt CONFESS with thy mouth and BELIEVE in thine heart," etc.

Matt. 10:32-33: "Whosoever therefore shall CONFESS Me BEFORE MEN," etc. This is done in the church.

Rev. 22:17: "The Spirit and the Bride (church) say come."

John 6:53: "Except ye eat of the flesh of the Son of Man and drink of His blood, ye have no life in you." Received through the church.

John 3:5: "Except a man is born of water and of the Holy Ghost he cannot enter into the kingdom of God." Administered through the church.

HE CALLS YOU INTO THE CHURCH.

(b) Can a person be a Christian without belonging to the church? Very doubtful.

B. The enlightenment of the Holy Spirit.

a. The need of enlightenment.

(a) Our natural knowledge not sufficient to guide us right.
1 Cor. 2:14: "But the natural man," etc.

(b) Many ask earnestly, "How may I know what is right and wrong—who will tell me?"

b. The divine provision made for enlightenment.

The HOLY SPIRIT will tell you. John 16:13: "When He, the Spirit of Truth is come, HE will guide you into all truth."

c. His manner of enlightenment.

(a) The WORD of God. Psalms 119:105: "Thy WORD is a lamp unto my feet and a light unto my path."

(b) The three ways of the Word.

The.....Word, the Bible.

The.....Word, Preaching.

The.....Word, the Sacraments. 1 Cor. 11:26.

C. To sanctify.

a. Meaning of sanctity. To make.....

b. The need of being sanctified.

Our state by nature. Psalm 51:5.

c. The problem of being sanctified.

Can I really become better?

d. The possibility of being sanctified.

Scripture statement, 1 Cor. 6:11: "And such were some of you, but ye are washed, ye are sanctified," etc.

e. The divine provision for this sanctification.

THE HOLY SPIRIT WILL DO IT. Rom. 15:16, Paul speaking of the Gentiles being acceptable: "Being sanctified by the HOLY GHOST."

- f. His manner of sanctifying persons.

John 17:17: "Sanctify them through thy truth: Thy WORD is truth."

- (b) The three ways of the Word.

The.....Word, the Bible.

The.....Word, Preaching.

The.....Word, the Sacraments.

- D. The preservation by the Holy Spirit.

- a. The need of preservation.

Our own moral strength not sufficient. Backsliding a possible and dreadful reality. Hebrews 6:4-6.

- b. The problem of remaining faithful.

Can I hold out and make a success of my Christian effort?

- c. The possibility of being preserved faithful.

(a) Paul's assurance, Phil. 1:6: "Being confident of this very thing: that HE which HATH BEGUN a good work in you WILL PERFORM (complete) IT until the day of Jesus Christ."

(b) Paul's testimony, 2 Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith."

- d. The divine provision. THE HOLY SPIRIT WILL DO IT.

Paul's statement, Phil. 1:6: "HE which hath begun a good work in you WILL PERFORM (complete) IT," etc.

- e. His manner of preserving persons.

(a) The parable of the two houses: "He that heareth these sayings of mine, (my WORD) and DOETH THEM, I will liken to a man," etc. (Matthew 7:24).

- (b) The three ways of the WORD.

The.....Word, the Bible.

The.....Word, Preaching.

The.....Word, the Sacraments. 1 Cor. 11:26.

SUMMARY.

How does He call us?

How does He enlighten us?

How does He sanctify us?

III. THE SIN AGAINST THE HOLY GHOST.

1. THERE IS SUCH A SIN. Matthew 12:32.

2. IT IS AN UNPARDONABLE SIN. Matthew 12:32; 1 John 5:16.

3. HOW COMMITTED.

A. By grieving Him. Eph. 4:30.

B. By resisting Him. Acts 7:51.

C. By quenching Him. 1 Thess. 5:19.

LECTURE XV

I BELIEVE IN THE HOLY GHOST

The lack of understanding about the Holy Ghost. Who the Holy Ghost is. Your conscience and the Holy Ghost. The work of the Holy Ghost. "The still, small voice"—have you heard it? Knowing better, becoming better, kept better. The sin that has no forgiveness. The danger of committing it. How near have you committed it?

"I believe in the Holy Ghost." Some children had been taught to repeat different portions of the Apostles' Creed, and as they were reciting it they stopped when they came to this statement. The teacher inquired what was the matter, when one little fellow replied, "The boy who believes in the Holy Ghost is not here." Not all people may be so frank, but belief in the Holy Ghost is quite indefinite with many persons. It is about the Holy Ghost that we are to learn in this lecture.

I. WHO THE HOLY GHOST IS.

1. THE GOD WHOM WE CONFESS.

Jehovah God is One, and yet there are three persons, Father, Son and Holy Ghost. How do we explain it? "As the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts." With our little minds, we are unable to comprehend many of the deep mysteries of God.

2. HOW THE ONE GOD IS CALLED OR KNOWN.

We know, however, these are not three names for the same person, or just three names for the same God, but that Father, Son and Holy Ghost are distinct persons. When the Only-begotten Son of God was being set apart to the office of the priesthood by John the Baptist at the River Jordan, the Father in Heaven said, "This is my beloved Son in whom I am well pleased," and the Holy Ghost, separate and distinct from the Father, descended upon Him. It is, therefore, clear that the Father, Son and Holy Ghost are separate and distinct from each other, and yet these three persons are in the one Godhead.

It is not an explanation, but it may help us in our thinking, to observe that our five fingers and palm make one hand. The

fingers are separate and distinct from each other, but they constitute the hand. "Do," "me" and "sol" in music are three separate and distinct tones, yet they constitute one chord. Such illustrations, however, are imperfect representations of that sublime mystery of the Holy Trinity which the human mind, because of its limitations, can never fully comprehend.

3. WHO THE HOLY GHOST IS.

We understand from Scripture that each of these persons is equal to the other in every respect and that we may correctly say, "God the Father, God the Son, and God the Holy Ghost." The Holy Ghost is, therefore, true God in like manner with the Father and the Son; and the Son is true God in like manner with the Father and the Holy Ghost; the Father is true God in like manner with the Son and the Holy Ghost.

4. HOW SHOULD WE SPEAK OF THE HOLY GHOST — AS HE OR IT?

Since He is true God in like manner with the Father and the Son, we should speak of Him in the same terms. We would not say "The Father, It," or "The Son, It." We speak of the Father, He, the Son, He, and therefore we should speak of the Holy Spirit as He.

5. SHOULD WE PRAY TO AND WORSHIP THE HOLY GHOST?

Since He is true God with the Father and the Son and we pray to the Father and to the Son, we should likewise pray to the Holy Ghost. We worship the Father and the Son: we should, therefore, worship the Holy Ghost. This is clearly stated in the third article of the Nicene Creed where we confess: "I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father and the Son, who with the Father and the Son together is WORSHIPPED and glorified."

6. WHAT ABOUT THE HOLY GHOST AND YOUR CONSCIENCE?

There is much misunderstanding concerning the Holy Ghost and the conscience. A great many persons are inclined to believe that if they follow their conscience, they will not go far amiss; and there are those who profess that conscience is a safe guide because they believe it is the one faculty which was not affected in the great transgression in Eden. Experience, however, does not confirm such a view. In any group of persons there are as many different consciences as there are persons. Where conscience will smite one person with wrong-doing, another person is not affected at all. The conscience, therefore, cannot be a safe

guide, for it does not guide any two persons alike. It cannot be rightly affirmed that the conscience is the one faculty that was unaffected by the transgression in Eden, for if that were true, then consciences would be all alike. The infinite variety of consciences at once disprove any such idea.

There are many people who think their conscience is the Holy Ghost speaking to them. If the conscience were the Holy Ghost speaking to them, everybody's conscience would be the same, for it is inconceivable that the Holy Ghost would tell one person a thing is wrong and the next person that it is not wrong.

What, then, is the relation between the conscience and the Holy Spirit? The conscience is a human faculty of the most sensitive character, strangely and mysteriously constituted, which applies what has been received and taught. Persons are differently taught and the conscience, therefore, applies different teaching. Different minds receive the same teaching differently. It makes different impressions, and the conscience applies what has been received and applies it in the way in which it has been received. This accounts for the infinite variety in the functioning of different consciences.

One extremely important matter is, therefore, that we be taught the right and from an unerring source. This teaching the Holy Spirit gives through the Word, and when the Holy Spirit is allowed to teach us through the Word, our consciences will apply that Word as it has been received.

Not all minds receive the teaching of the Holy Spirit in the same way; therefore the consciences of all Christians are not the same. It is exceedingly important, then, as Paul writes in 2 Corinthians 8:12, that we have a "willing mind." We shall thus receive the message of the Holy Ghost through the Word, and then our consciences, in the application of that message, will direct us in the right way.

II. THE WORK OF THE HOLY GHOST.

1. DEFINED.

On that memorable Thursday evening before His crucifixion our Lord Jesus Christ said to His disciples (John 16:7): "It is expedient for you that I go away, for if I go not away the COMFORTER will not come unto you; but if I depart, I will send Him unto you, and when He is come, He will reprove the world of sin, and of righteousness, and of judgment." Again we read in the 13th verse: "Howbeit, when He, the Spirit of truth, is come, He will guide you into all truth." From different portions of the Holy Scripture we learn that "the work of the Holy Spirit is to call, to enlighten, to sanctify and to preserve us in the true faith."

2. THIS WORK ANALYZED.

A. The call of the Holy Spirit.

The call of the Holy Spirit is heard in the words of Isaiah 55: 1: "Ho, everyone that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." And in the book of Revelation (22:17): "The Spirit and the Bride (church) say come." Recalling that the prophecy came not in old times by the will of men, but "holy men of God spake as they were moved by the Holy Ghost," we recognize in the words just quoted the voice of the Holy Spirit speaking to our spirit-souls, trying to bring us back to God.

This call is realized in a definite experience. We, spirit-souls, begotten of God when He breathed into the first body the breath of life, are not at peace in this perverted, material world. We long for something, perhaps we know not what, but for something better. It matters not what we have, or who we are, or what position we hold, we have a restless and troubled soul.

A young man born in the Catskill mountains, in the midst of nature's beauties and surrounded by all its simple creatures, was drafted in the Civil War and taken to the training field along the Potomac, where everything was bare and bleak and nothing to be seen or heard but tents and sand and orders. In a couple of weeks he became ill. The physician found nothing wrong and predicted he would be about in a few days. He had no disease; yet instead of improving as expected, he failed day after day, and in a few weeks died. The doctor said he died of homesickness. This lad of powerful frame and perfect health in his former environment could not adjust himself to the conditions of warfare, and he became so miserable that his life wore out.

Something of what he experienced is true of every soul. The soul is the creature of God, and cannot be satisfied with material things, and therefore is restless and unhappy. But there comes to us a something that makes us think of God and eternity and kindles a new hope within us for something that is beyond our earthly days: there is a longing for a better life. This is the Holy Spirit God calling into the depths of our spirit-souls trying to awaken us to the things that belong to our peace.

The manner of the Holy Spirit's calling is as definite as His call. Begbie, in his "Twice Born Men," tells us of an unfortunate man who had become the slave of drink. His flesh was bloated and his eyes were scarcely more than creases in his disfigured face. His wife and children left him. He lost his position and was degraded to the business of picking up pieces of rags and papers which he sold for a few pence to buy more liquor.

One day, when under the influence of drink, he sat down against the wall of a building, and in his besotted condition,

wretched and miserable, shunned of men, hated by himself, aimlessly picked a piece of paper out of his bag on which was printed, "For God so loved the world that He gave His Only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He read it again and again, and finally said, "What! does God so love a man as that? Does God love me like that? Then I ought to be a man." There came into his besotted soul the first wish to be different: then came the resolve to be different. That night he attended a gospel meeting and heard the message: "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." A great passion to be better seized his soul, and it was the beginning of a new life. He became a sober man; his family returned; he again took an honorable place in society as a Christian man.

We have here two of the ways through which the Holy Spirit reaches the human soul. The scrap of paper was a leaf from a Bible which contained the precious words of Jesus Christ. The message that he heard at the gospel meeting was the Word spoken by the missionary. These two experiences illustrate two of the ways through which the Holy Spirit calls us, the written Word and the spoken Word.

There is still another way through which the Holy Spirit reaches the human soul. It is called the visible Word. This is not so generally understood. An experience of a few years ago will make it clear. A young lady came to me the Sunday following the Holy Communion and said, "I want to be a Christian. I have gone to Sunday School all my life, and to church a great deal, but I never had a desire to become a Christian until last Sunday. I was present at your Holy Communion service, and as I saw the people go so reverently to the altar and kneel, and I witnessed the distribution of the elements and heard the words spoken as they were given, and as I watched the members return from the altar, I saw the peace in their countenances that reflected something in their souls that I want, and I want to be a Christian that I may have that joy also."

She was instructed in the holy faith, and has been a zealous Christian ever since. She was reached by witnessing the Sacrament, which was the visible Word. That had taken place within her which Paul expressed (1 Corinthians 11:26): "As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come."

The Holy Spirit, therefore, calls us the three ways, by the written Word, "the Bible," by the spoken Word, "the preaching," or by the visible Word, "the sacraments," and never otherwise.

Do you desire proof that it is never otherwise? Another question will give the answer. Where in all the countries of the

earth has a soul ever turned to God except where the Word of God was read or preached or the Holy Sacrament administered? There is not a single instance. This should be sufficient evidence that the Holy Spirit operates solely through the Word.

Has the Holy Spirit called you? Has there come into your mind the thought that there is something better than just living for this world; have you ever thought that you ought to be a Christian; have you ever had a desire to be saved? If you are not already a Christian, will you answer this solemn question as you shall want it to be answered in the last great day when all the scenes of earth are past and you stand before the Judge of all the earth to receive the final verdict of your eternal destiny.

The Holy Spirit not only calls you, but calls you to a definite end. God never does anything indefinitely. Every law of nature is specific and definite in the last degree. We have every reason to believe that God is as specific and definite in the spiritual world. Accordingly we find in Scripture that the Holy Spirit not only calls us, but calls us definitely into God's divinely appointed institution, the church. Thus we read in Acts 2:47, after the great events of Pentecost, that "the Lord added to the CHURCH daily such as should be saved," or according to the revised translation, "Such as were being saved."

When Paul wrote to the members of the church at Rome (Romans 10:9-10), he said: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." And the Lord Jesus said (Matthew 10:32): "Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Confession of the Lord Jesus means, evidently, confession in His church.

The Apostle John (Revelation 22:17) writes, "The Spirit and the bride (the church) say, come." In his Gospel (John 6:53) he records Jesus as saying, "Except ye eat of the flesh of the Son of man and drink of his blood, ye have no life in you." This Holy Sacrament is received through the church. In John 3:5 the Lord Jesus said to Nicodemus, "Except a man be born of water and of the Holy Ghost, he cannot enter into the Kingdom of God." This Holy Sacrament is administered through the church. The Holy Spirit, therefore, calls everyone into the church. Where the opportunity of church membership exists, it is exceedingly doubtful whether it is possible for a person to be a Christian outside of the church of Jesus Christ. Surely a true Christian will want to be associated with other Christians.

B. The second work of the Holy Spirit is to enlighten.

There is great need of spiritual enlightenment. Of ourselves we are not able to determine what is the right. Paul says (1 Corinthians 2:14): "But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned;" and again (Romans 8:7): "The carnal mind is enmity against God." If, therefore, we would know the things of God, we must be taught.

But who shall teach us what is right and wrong? The divine provision has been made. The Holy Spirit will tell us. Jesus said (John 16:13): "When HE, the Spirit of truth, is come, HE will guide you into all truth." But how will He do this? In the regular way—through the Word of God. Thus David said (Ps. 119:105): "Thy WORD is a lamp unto my feet and a light unto my path." And this Word comes to us in the threefold way—by the written Word, the spoken Word, and the visible Word.

C. The third work of the Holy Spirit is to sanctify.

Sanctify means to make better. Everyone needs to be sanctified—to be made better. Our state by nature is indeed a state of sin and misery (Psalm 51:5): "Behold, I was shapen in iniquity, and in sin did my mother conceive me."

But there is the problem of becoming better. Can I really become better? There is such a possibility. Paul wrote to the Gentile Christians in Corinth (1 Corinthians 6:11): "And such were some of you," that is, full of sin; "But ye are washed, ye are sanctified," that is, you have become better. But how is this to take place? There is a divine provision. The Holy Spirit will do it. Thus Paul, writing to the church at Rome (Romans 15:16), and speaking of the Gentiles being acceptable, said, "being sanctified by the HOLY GHOST." How shall the Holy Ghost sanctify persons or make them better? Through the regularly appointed way (John 17:17): "Sanctify them through thy truth: thy WORD is truth." And this Word operates, as has been said before, in a threefold way—by the written Word, the spoken Word and the visible Word (the sacraments).

D. The fourth work of the Holy Spirit is preservation.

That every soul needs some sustaining power is fully realized by the thousands who have once tasted of the good things of God, but have not remained faithful. And it is evident also in everyone's experience, for there are multitudes of temptations to turn us away from the things that belong to our spiritual peace. Back-sliding is a possible and dreadful reality. A serious question that confronts many an earnest soul is, "Can I hold out and make a success of my Christian effort?" Yes, thank God! according to the Scriptures, it is possible. Paul writes thus to the members

of the church at Philippi (Phil. 1:6): "Being confident of this very thing, that He which hath **BEGUN** a good work in you **WILL PERFORM** (complete) **IT**, until the day of Jesus Christ." It is because the Holy Spirit does preserve the saints, and will preserve them, that Paul could write to Timothy (2 Timothy 4:7): "I have fought a good fight, I have finished my course, I have **KEPT THE FAITH**."

How will this be done? The Holy Spirit will do it. This is clear from the verse of Scripture just quoted, that He (the Holy Spirit), who has begun a good work in you, will complete it. The manner of preserving one in the true faith is the same as in calling, enlightening and sanctifying. It is through the Word, for in the parable of the two houses, we are taught: "He that heareth my words and doeth them, I will liken unto a wise man who built his house upon a rock," and nothing could destroy it because it was solidly founded. That which establishes us in our faith and also in our life, is the Holy Spirit, and He does it through the Word in its threefold way.

The Holy Spirit, therefore, calls, enlightens, sanctifies and preserves us through the Word—the written Word, the spoken Word, the visible Word.

III. THE SIN AGAINST THE HOLY GHOST.

That there is such a sin is clear from Holy Scripture. Our Lord Jesus Christ speaks of it (Matthew 12:32), where He says: "Whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world nor in the world to come."

Not only is there such a sin, but it is an unpardonable sin. It shall not be forgiven, either in this world or in the world to come. So also writes the Apostle John (1 John 5:16): "There is a sin unto death: I do not say that he shall pray for it." No one may, perhaps, fully understand the nature of this sin. Sufficient is revealed, however, to warn anyone from such an impending consequence.

Paul would seem to give us the three steps whereby such a sin may be committed. In the letter to the Ephesians (Eph. 4:30) he warns us: "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." The Holy Spirit God calls to our spirit-souls, and we keep putting Him off until He is grieved. We can understand something of this in our intercourse with friends. If we should invite them to our homes again and again, and they kept putting us off, we could not help being grieved at their neglect and indifference. So the Holy Spirit who calls to our spirit-souls and receives only deferring

answers is likewise grieved. Thus God said (Genesis 6:3): "My spirit will not always strive with man."

The second step is resisting the Holy Spirit. Thus (Acts 7:51) Stephen said to the Jews: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." The call of the Holy Spirit is pressing, urgent and powerful; and deferring increases to resistance. Resistance is only one step from final refusal, which is fatal.

The third step is quenching the Spirit. Thus Paul writes (1 Thessalonians 5:19), "Quench not the Spirit." Quench means to silence Him, to put Him out of our life. It is then that the Holy Spirit withdraws. His call no longer rings in the soul. The day of grace is past. All possibility of redemption is over. The Christless soul completes its earthly existence and passes on to meet the Judge of all the earth and to receive its final sentence of eternal condemnation. Nothing can be so sad, tragic, appalling. God forbid that anyone shall reject the call of the Spirit, for to put Him off incites resistance and continued resistance leads to spiritual death. God forbid that anyone who ever hears the Spirit's call should be so unfortunate.

The Holy Spirit God calls to our spirit-souls to bring us back to God. Shall He win or fail with you?

LECTURE XVI

REGENERATION—CONVERSION—REPENTANCE

"Not more of us, but a better brand of us." The new birth without which no one can ever see the kingdom of God. Were you ever converted? The experience of a changed life. Does everybody have an equal chance to be saved? The three steps in repentance.

INTRODUCTION.

Henry Drummond said that the greatest need of the world is, "Not more of us, but a better brand of us." Our purpose is to point out the way for a better brand.

I. OUR STATE BY NATURE.

1. SIN—HOW CONFIRMED.

- A. By our own personal experience.
- B. By the unconcern of people for the higher and better life, or if interested, the failure to achieve that higher and better life.
- C. By the early evidence of something awry in little children.
- D. By positive statement of Scripture. Psalm 51:5; Genesis 6:5 and 8:21.

2. MISERY—HOW IMMEDIATELY CONFIRMED.

By.....

II. THE GREATEST NEED OF LIFE.

1. ACCORDING TO THE GENERAL OPINION.

- A. Material or social advantages. Larger possessions, better opportunities, better equipment, better location, more pleasures; to be married, etc., etc.
- B. Solomon's summing up of all this material and social advantage. In Ecclesiastes 2: 1-11. Also 12: 8.
All is.....and.....of spirit.

2. ACCORDING TO GOD AND HIS UNERRING WORD.

- A. Not material and social advantages. Jesus' statement, Luke 12: 15: "A man's life consisteth NOT in the abundance of the things which he possesseth."
- B. But a changed life, a new objective, a new understanding, a new condition, a new purpose.
 - a. Facts from daily observations. There is a great need of something that will put sweetness in the place of bitterness; contentment in the place of discontent; kindness in the place of sharpness; truthfulness in the place of untruthfulness; trust in the place of distrust; virtue in the place of lewdness; peace in the place of fear and unrest; tenderness in the place of roughness; hope in the place of uncertainty.

3. HOW THE CHANGED LIFE IS TO BE ACCOMPLISHED.

A. Man's way.

- a. Good.....which is thought will finally eliminate sin.
- b.in monasteries away from the world.
- c. Practice of.....
- Results obtained.....

B. God's way.

- a. A new birth. John 3:3: Born of the Spirit.
- b. An open declaration. John 3:5: Born of water; baptized.

4. THE NEW BIRTH AND THE CHANGED LIFE, or REGENERATION and CONVERSION defined and explained.

5. HAVE I EXPERIENCED THIS CHANGE?

- A. Recall our state by nature; our trend by nature.
- B. The Spirit God has called through the Word to my spirit soul, urging me back home to God.
- C. Do I have any interest in better things, and in that next life, towards which I am going with startling rapidity? Have I made up my mind that I am going to try for better things, and in God's way try for that next life Have I turned to God

III. THE EXPERIENCES OF A CHANGED LIFE.

1. NOT PERFECTION, BUT MANY MISTAKES. As set forth in Scripture.

- A. 1 John 1:7: "If we say we have no sin, we deceive ourselves," etc.
- 1 John 1:8: "If we confess our sins," etc.
- 1 John 1:9: "If we say we have not sinned," etc.
- B. Confirmed by experience.
- Illustration of a person climbing a mountain.

2. THE CHURCH NOT AN INSTITUTION OF PERFECT PEOPLE.

Doesn't claim to be. It is a spiritual hospital.

IV. THE WAY OF SALVATION IN THE CHANGED LIFE, or HOW WE ARE ACCEPTED BEFORE GOD.

1. SCRIPTURE STATEMENT OF THE WAY OR THE HOW.

Romans 3:28: "Therefore we conclude that a man is JUSTIFIED BY FAITH without the deeds of the law."

Romans 5:1: "Therefore being justified by faith," etc.

2. THE FAIRNESS AND BLESSING OF THIS FACT.

Everybody on the same basis, regardless of temperament, race, position, condition or heritage.

V. THE EVIDENCE OF A CHANGED LIFE.

1. A LIFE MARKED BY REPENTANCE.

- A. Repentance illustrated in the Prodigal. Luke 15:17-19.
- B. Repentance defined.
- C. Repentance illustrated in present living.

LECTURE XVI

REGENERATION—CONVERSION— REPENTANCE

“Not more of us, but a better brand of us.” The new birth without which no one can see the kingdom of God. Were you ever converted, The experience of a changed life. Does everybody have an equal chance to be saved? The three steps in repentance.

“Not more of us, but a better brand of us,” is the striking statement of Henry Drummond, who wrote “Natural Law and the Spiritual World.” Our purpose in this lecture is to point out the way for that better brand of us.

I. OUR STATE BY NATURE.

One thing to be kept in mind is our condition by nature. It is described as a state of sin and misery. Satan would have us believe that we are good. A review of his own thoughts and words and acts will convince anyone differently. The indifference of men and women everywhere to the higher and better things of life indicates the sinful character of human nature. The temper and contrariness of even little children indicate something awry within them, and the Word of God reminds us that we were shapen in iniquity and conceived in sin. The heartaches, distresses, perplexities and vexations of daily life confirm the unhappy lot of mankind.

II. THE GREATEST NEED OF LIFE.

1. THE GENERAL OPINION.

According to the general opinion, the greatest need of life is larger material and social advantages, larger possessions, better opportunities, better equipment, better location, more pleasures, to be married, etc., etc. We hear it everywhere, and it is the silent thought of millions of hearts. King Solomon in Ecclesiastes tells us that he at one time thought that happiness consisted in such advantages, and that he determined to provide his soul with mirth to satisfy his heart with every earthly thing, that he might see what “that good thing” was for the sons of man which they might do under heaven all the days of their life. He tells us that he made great works, that he builded houses, that he

planted vineyards, that he had gardens, that he set out trees of all kinds of fruits, made great pools of water, had all kinds of servants and had servants born in his house. He had possessions of great and small cattle. He had silver and gold and peculiar treasures of kings. He had men singers and women singers and the delights of the sons of man, musical instruments of all sorts, so that he was great and increased above everybody else in Jerusalem; and he said whatsoever his eyes desired he kept not from him, and whatever his heart craved he secured.

He certainly must have been happy, for how could there be unhappiness when one had satisfied his every desire? But, alas! he was not satisfied; for hear his sad plaint: "When I looked on all the works that my hands had wrought and on the labor that I had labored to do, behold, all was vanity and vexation of spirit." Such is also the experience of all who endeavor to satisfy themselves with the things of this earth. The greatest needs of life are not material and social advantages.

2. THE WORD OF GOD AND THE GREATEST NEED.

We turn to God's unerring Word to find that alone which will satisfy the human soul. Thus Jesus said (Luke 12:15): "A man's life consisteth not in the abundance of the things which he possesseth." The greatest need, therefore, is a changed life, a new objective, a new understanding, a new condition, a new purpose. There is need of something that will put sweetness in the place of bitterness, contentment in the place of discontent, kindness in the place of sharpness, truthfulness in the place of untruthfulness, trust in the place of distrust, virtue in the place of lewdness, peace in the place of fear and unrest, tenderness in the place of roughness, assurance in the place of uncertainty.

3. HOW THE CHANGED LIFE IS ACCOMPLISHED.

But how is this change in life to be accomplished—this experience that will satisfy and bring peace to the human soul? We have man's way and God's way. Man endeavors to do it along about the first of each year with good resolutions, but his resolutions, splendid as they are, are quickly broken, and he finds himself struggling under old conditions and with old experiences. Some have tried to search out this peace by seclusion in monasteries. They imagine that if they can get away from the environment of sin, they will be free. Sin, however, is not a thing of the exterior life, but of the heart, and sin follows them into their seclusion.

Others endeavor to find peace by the practice of virtues, to overcome their evil natures by doing something good. I know a man who once tried this plan on himself by sending a turkey on Thanksgiving to a man whom he disliked and who disturbed him very much. In explanation of why he did it, he told me that

he did it to try to overcome his dislike for him. Instead of appeasing his brother's anger, it only excited it so much more. All such man-made schemes come to nothing. God's way is very different. It is the way pointed out by our Lord Jesus Christ to Nicodemus, who came to Him by night and who introduced his conference with those memorable words: "Rabbi, we know that thou art a teacher come from God, for no man can do these signs that thou doest except God be with him" (John 3:1-2); but Jesus interrupted him with the striking truth, "You must be born again, Nicodemus, or you cannot even see the Kingdom of God." A new birth is the greatest need in human life.

4. THE CHANGED LIFE DEFINED.

The new birth or changed life is called regeneration and conversion. Regeneration is defined as the "work of the Holy Ghost by which HE (the Holy Ghost) makes us new creatures in CHRIST JESUS." Let us imagine a man who has had no regard for religion, who is profane, foul of mouth, tricky in his dealings with fellowmen, has no regard for the truth, laughs at piety, scorns the Sacraments, lives the life of the worldling. His chum, of similar habits and attitude towards religion, dies. Respectability requires the services of a minister. Respectability and regard for his companion in sin requires him to be present at those services.

The message is about "no continuing city here." Everything is changed, nothing is permanent. We live today, and tomorrow we may be in eternity. Are we ready to meet God? And something is then said about God's sacrifice for us and no other way of salvation than through Jesus Christ. This man has not heard a message for many years. Respectability prevents him from putting his finger in his ears to shut out the message. He therefore hears it. He is one of the men who carry the body of his friend to the grave, and he hears the solemn words, "Earth to earth, ashes to ashes, dust to dust," and turns away to return to his home.

Somehow, a tremendous impression has been made upon him. The message that he heard rings in his soul. "No continuing city." "Nothing permanent here." "Everything changes." "Jesus Christ alone is permanent, 'the same yesterday, today and forever'." "Am I ready to meet God?" "How would I appear before the Judge of all the earth?"

He wakes up during the night, and these thoughts spring up in his memory. He cannot get away from them the next day. He begins to feel that his course has not been right. There is a decided check in his profanity. Nothing permanent; everyone must die; we must meet God; Jesus Christ alone is unchangeable. He cannot get those troublesome thoughts out of his mind.

He suggests on Sunday evening to his wife that they "drop in" to hear what the minister who buried his friend might have to say at the evening service. He hears an invitation to "give your heart to God," to give up the things of the world, to get a higher and better vision of life. He hears of God's love and the Saviour's infinite sacrifice and begins to realize the wickedness of sin. He hasn't changed yet, but he has an entirely different attitude. He has new thoughts, new wishes, new desires, a new conviction. He is not the same man at all that he was a week ago in these respects. The Holy Spirit has reached him and he has become thus far a new creature in Christ Jesus. Regeneration has begun.

The Spirit, through the Word, continues to ring in his soul until he resolves to yield to Christ, and he turns away from his life of indifference and scoffing, and determines by God's help to be a different man. He has become converted. He has experienced what is stated in that superb definition of conversion which is: "The work of the Holy Spirit by which, through faith in Christ, WE TURN from darkness to light and the power of Satan to God." He is a new creature in Christ Jesus.

5. THE CHANGED LIFE EXPERIENCED.

Have we experienced this change? By nature we are like that man, perhaps not so gross, but our state is one of sin, wrong thinking, wrong speaking, wrong purposes. We discover a trend downward by nature. The Spirit comes to us through His Word, calling to our spirit-soul, urging us to come back to God.

Do we have an interest in better things, in that next life towards which we are going with startling rapidity? Do we begin to desire better things? Do we long for a favorable reception by Jesus Christ? Are we ready to give up the corruptible things of life and to give ourselves to the things of Jesus Christ? If so, we have been converted, and we feel the peace of God which passeth all understanding. If we do not have such convictions and emotions, we are still in the bonds of sin and under the condemnation of the law of God.

III. THE EXPERIENCES OF A CHANGED LIFE.

1. NOT A PERFECT LIFE.

A changed life will not be a life of perfection, however much we may wish it to be and however faithfully we may strive to make it so. The Apostle John reminds us (1 John 1:7): "If we say that we have no sin, we deceive ourselves and the truth is not in us;" and, "if we say we have no sin, we make God a liar." God's greatest saints have again and again made mistakes. Even so great a man as Paul said, "I perceive a law in my members warring against the law of my mind, so that the things which I

would do, I do not, and the things I would not, I do." There is ever a conflict with the inborn disposition to sin.

And we should understand this in our Christian experience and not be discouraged because we have temporarily failed. One who climbs a mountain does not expect to reach the top without many a slip, not a deliberate slip, but an unavoidable slip. In his slipping or fall he will likely be injured, but he arises to pursue his upward journey with renewed courage. In the Christian life we have a similar experience. There will be mistakes and they will hurt.

In a certain city the chief of the fire department became interested in the Gospel of Jesus Christ. He was a most capable man, but given to occasional drinking, at which time he did all manner of foolish things. He also was notably profane.

But at last he decided to give his heart to God, confessed his faith in Jesus Christ and became a member of the church and was most regular at all the services. A very serious and disastrous fire broke out in his city. He was there at his post all day, directing his men and bending every energy to save as much as possible of the property itself, and at least to save the community. The fire was particularly persistent and the men seemed to be helpless against it. In the stress and strain and excitement he forgot his Christian confession. His old nature manifested itself and he cursed and swore savagely at the fire, the men and the equipment.

The next day everybody was talking about the fire. They remembered that he had professed the Christian faith, and yet they had heard his frightful profanity. He was at church the next Wednesday evening and sat very quietly through the whole service, and just as the pastor was about to pronounce the benediction, he asked for the privilege of a word. He said: "Brothers, you know what happened at the fire the other day. I cannot begin to tell you how humiliated and sorry I am over what occurred. I have asked God to forgive me and He has. I ask you to forgive me, and by God's help it will not happen again."

He became one of the most outstanding Christian laymen of his state and held positions of great trust and responsibility in the councils of his church. He never forgot how he had fallen in a day of trial. God took him to glory right out of the midst of a great Easter anthem, and his life was a wonderful triumph, but the fall hurt him to the last day.

It behooves everyone of us to watch and to pray that we enter not into temptation.

2. THE CHURCH NOT AN INSTITUTION OF PERFECT PEOPLE.

Many folks are disposed to criticize the Christian church because of the inconsistency of its members. We never have any

inclination to deny or condone their inconsistencies. If the church is accused of harboring hypocrites, we readily acknowledge it. If someone tells us a church member has been untruthful, we ask them if they are sure, and if they say they are, we grant it. The Christian church is for such people, is made up of imperfect people with all kinds of inconsistencies and shortcomings.

The church occupies the place in the Kingdom of Christ that the hospital occupies in the physical kingdom. The purpose of the hospital is for sick folks and the sicker they are the more they need the hospital, and the more they need the best physician that can be gotten. The church of Jesus Christ is a great spiritual hospital for those who are full of sin and who need the great Physician Jesus Christ and the power of His sanctifying Word. Some die in the hospitals. Some die spiritually in the Christian church. Those who die in the hospitals die because of the failure of human skill to save their lives. Those who die in the Christian church die because they are unwilling to follow and accept the prescription of God's grace and redemption. The greater the sinner, the greater his need of the church.

IV. THE WAY OF SALVATION IN THE CHANGED LIFE.

1. THE SCRIPTURE STATEMENT.

The devil says we are saved because we are good or because we have never done anything bad. The devil says we are born saved and will not be lost unless we do something that is bad; how bad he does not say. God reminds us, however, in His Word that we are saved by faith in Jesus Christ. "Believe on the Lord Jesus Christ, and thou shalt be saved." "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ." "Therefore we conclude that a man is justified by faith without the deeds of the law."

2. THE FAIRNESS OF GOD'S WAY.

How fair God's way is and how unjust the devil's way! Here are two boys, one of them naturally good, kind, gracious, truthful and courteous. He is the very embodiment of all the splendid graces and qualities of a good life. He has no trouble at any time or place to be what we call good. Here is another boy, by nature quick of temper, selfish, profane, surly, revengeful. Both boys want to be saved. The one, without any effort whatever seems to fill every Christian requirement of life, and the other battles every day to be one-tenth as commendable as the other.

If we are saved by our own goodness, one of these boys is saved without any trouble, and it is doubtful if the other can be saved at all, for he is everlastingly slipping. But since we are saved according to God's plan, "Believe on the Lord Jesus Christ

and thou shalt be saved," justified by faith, the two boys are on the same basis, saved because they believe and not because of their own goodness. In fact, that which we have called good in the one boy is, after all, according to the Scripture, imperfect, for "all our righteousnesses are only as filthy rags in God's sight."

Everything that God requires is just. Every way of God is perfect. Salvation is just, perfect. Everyone that wishes may come. We are all saved in the same way; one faith, one Lord, one Baptism.

V. THE EVIDENCE OF A CHANGED LIFE.

The changed life, the regenerated and converted life will be different, however, from what it was before the change. It may be imperfect in a thousand ways, but it will be different. We cannot have new thoughts, new desires, new realizations, new hopes and new purposes without a new life. They are inseparable. This changed life will manifest itself by a new attitude towards sin. That new attitude we call repentance. Repentance is defined as a change of mind, that is, of the understanding, the heart and the will.

It is beautifully illustrated in the parable of the prodigal son who demanded his portion of his father's inheritance, and would not listen to his father, even though he pleaded tenderly and earnestly with him. He demanded what he called *his* inheritance, he was wilful, and when he had gotten his portion, he went away and spent it in riotous living, greatly grieving his father by his conduct.

In due time his portion was spent; his friends deserted him as all worldly friends do. He felt himself humiliated, and he went into a far country, just as far away from his father as he could go, and driven by the necessity of hunger, he engaged in feeding swine. While he was there with nothing, there came to him a consciousness of his own wretchedness and lonesomeness. Then he remembered his father and his father's kindness, and began to long for his father's presence. He now realized that his father was not unkind. His old spirit of wilfulness and rebellion against his father was gone, and he began to love him as he thought of him, and then he determined to return to his home; and instead of rebuking his father, to confess how wrongly he had acted and how he had sinned against heaven and against his father. He arose and hurried to his father's house, begging that he might only be made a hired servant.

What a change of mind had taken place in the son! How his understanding had changed, how his feelings toward his father had changed! How his will had changed! He was a different son.

This is repentance; this is the mind that marks the Christian. God's Word helps him to realize the sinfulness of his thought,

and word and act, and because God's Word marks his sinfulness, he experiences a new understanding, and with a heart full of love for Christ Jesus, he no longer loves sin; and with a loyalty to Jesus he resolves by God's grace not to sin again. He begs for God's mercy, and it is freely granted.

"Not more of us, but a better brand of us." A new life, born of the Spirit, saved by grace through faith—that is what all of us need.

LECTURE XVII

RELIEF FROM SOUL AFFLICTION—I BELIEVE IN THE FORGIVENESS OF SINS

Man's original state. The appalling change. How God hates sin. Our insensibility to sin: how accounted for. Manner of deliverance from sin. Forgiveness possible for every sin but one. Can a priest forgive sins? The Roman Catholic teaching. Forgiveness of sin conditional. The joy of forgiveness.

I. I BELIEVE THERE IS SIN.

1. MAN'S ORIGINAL STATE.

The beautiful creation described in Genesis 1:31.

2. THE APPALLING CHANGE.

A. Paul's description, Romans 8:22: "The whole of creation," etc.

B. The character of the human heart.

a. Genesis 8:21: "The imagination of man's heart," etc.

b. Jeremiah 17:9: "The heart is deceitful," etc.

C. The conditions existing. 2 Timothy 3:1-5.

3. THIS PERVERSION IS SIN.

A. Sin defined.

B. Sins classified.

a. Original.

b. Actual.

4. THE ODISIOUSNESS OF SIN TO GOD.

A. The expulsion of one-third of the angels from heaven. Rev. 12:4

B. The infinite judgment pronounced upon it. Gen. 2:17.

C. The expulsion from Eden. Gen. 3:1-24.

D. It took the infinite sacrifice of the Only-begotten Son of God to deliver man from it. 1 Peter 2:24.

E. Paul's question, Romans 7:24: "Who shall deliver me from the body of this death?"

5. HOW CONSCIOUS OF SIN ARE WE?

A. David's statement, Psalms 51:3: "For I acknowledge my transgressions," etc.

II. HOW AM I TO BE DELIVERED FROM CONDEMNATION FOR MY SIN?

1. I BELIEVE I AM DELIVERED FROM CONDEMNATION NOT BY THE MERIT OF GOOD WORKS.

A. The character of sin is too great for me to deliver myself. Parable of the unmerciful servant. Matthew 18:23-35.

- B. My best efforts are too imperfect to count.
Isaiah 64: 6: "All our righteousnesses," etc.
Psalms 130: 3: "If thou, Lord," etc.
Romans 3: 20: "By the deeds of the law," etc.
- 2. I BELIEVE I AM DELIVERED FROM CONDEMNATION BY FORGIVENESS.
 - A. Forgiveness of my sins taught by prophets.
Isaiah 55: 6-7: "Seek ye the Lord," etc.
Jeremiah 33: 8: "I will cleanse," etc.; "I will pardon all," etc.
 - B. Forgiveness of my sins taught by Jesus.
 - a. Parable of the unmerciful servant. Matthew 18: 23-35.
 - b. Miracle of healing sick of palsy. Mark 2: 5.
 - c. Only one unpardonable sin. Mark 3: 28-29.
 - d. The Lord's Prayer.
 - e. The blessing of the Holy Communion. Matthew 26: 28.
 - C. Forgiveness taught by the apostles.
 - a. Peter's message on Pentecost. Acts 2: 38.
 - b. Paul's statement on his first missionary journey. Acts 13: 38.
 - c. John in General Epistle. 1 John 1: 9.
 - D. Because Jesus Christ paid the whole debt.
 - a. That was the announced purpose of His coming. Isaiah 53: 4-5.
 - b. His Name meant that. Matthew 1: 21.
 - c. Because He actually suffered in our place. Matt. 26: 38; 27: 46.
- 3. I BELIEVE FORGIVENESS POSSIBLE FOR EVERY SIN BUT ONE.
 - A. Isaiah 1: 18: "Come now, let us reason together," etc.
 - B. Mark 3: 29: "But he that shall blaspheme," etc.
- 4. I BELIEVE GOD ONLY CAN FORGIVE SINS.
 - A. The Roman Catholic teaching, that the priest forgives sins, "Catholic Belief," pages 91, 92, 310, 311.
 - B. The Bible teaching. Mark 2: 7; Isaiah 43: 25.
- 5. I BELIEVE THAT THIS FORGIVENESS IS CONDITIONAL.
 - A. It is always conditioned on repentance and confession.
 - a. Jesus' ministry was introduced with, "Repent." Matthew 3: 1-2.
 - b. Jesus taught, Luke 13: 3: "Except ye repent," etc.
 - c. Jesus closed His ministry with a message concerning repentance. Luke 24: 46-47.
 - d. Forgiveness must be preceded by confession. Ps. 32: 5; 1 John 1: 9.
 - B. It is always conditioned on our forgiveness of our brother.
 - a. Parable of the unmerciful servant. Matthew 18: 23-35.
 - b. The Lord's Prayer.
 - C. Conditional on faith. Rom. 5: 1.
 - D. It is always conditional on baptism.
 - a. John, preaching in the wilderness, preached baptism of repentance.
 - b. Peter on Pentecost, Acts 2: 38: "Repent and be baptized."
 - c. Saul's account of his conversion to the Jews, Acts 22: 16: "Arise and be baptized."

- d. Jesus said to Nicodemus, John 3:5: "Except."
- e. Dr. Pearson says, in his renowned work on this item of faith, in the Creed: "It is the most general and irrefragable assertion of all, to whom we have reason to give credit, that all sins whatsoever any person is guilty of (up to the time of their baptism) are remitted in the baptism of the same person." (*Pearson, The Exposition of the Creed*, pp. 648-9).
- E. It is likewise conditioned on the Lord's Supper. "As those who are received into the church by the Sacrament of Baptism receive the remission of their sins of which they were guilty before they were baptized" (*Pearson, ibid*, p. 649), so after they are thus made members of the church, another provision has been made for the forgiveness of all sins after their baptism. They are not baptized again. Another provision has been made in the Lord's Supper.
 - a. Jesus stated, John 6:53: "Verily, verily, I say unto you, except," etc. Therefore there cannot be forgiveness apart from the Lord's Supper.
 - b. Jesus' statement in instituting the Lord's Supper. That one of the very purposes of the Holy Communion is remission is so stated in the words of institution. Matthew 26:26-29.
 - c. The statement of Luther's Catechism on the Lord's Supper.
 - d. So understood in the beginning. The Lord's Supper received every evening.
- F. The teaching of the Reformed Churches.

III. THE JOY OF FORGIVENESS.

1. THE PSALMIST'S DECLARATION. Psalms 32:1-2: "Blessed is he whose transgressions," etc. He is rescued from eternal punishment; everlasting suffering. He is made acceptable for heaven; he is assured of eternal happiness.

CONCLUSION.

I know that Jesus Christ was God's Only-begotten Son.

I am convinced that He suffered under Pontius Pilate; was crucified, dead and buried; that He descended into hell; that He rose again and ascended into heaven.

I might believe all that and be most miserable.

But the knowledge that my sins may be forgiven, and are forgiven, lifts the load off my soul, and peace abides.

I believe in the forgiveness of sins.

LECTURE XVII

RELIEF FROM SOUL AFFLICTION—I BELIEVE IN THE FORGIVENESS OF SINS

Man's original state. The appalling change. How God hates sin. Our insensibility to sin; how accounted for. Manner of deliverance from sin. Forgiveness possible for every sin but one. Can a priest forgive sins? Forgiveness of sins conditional. The joy of forgiveness.

A few nights ago a young man was almost frantic with an infected foot. He would have given anything in his power to have been relieved.

Deeper, more terrifying and of infinitely more serious results are the afflictions of the human soul. The method of our relief is the sublime truth that is expressed in that sentence in the third article of the Apostles' Creed, "I BELIEVE IN THE FORGIVENESS OF SINS."

I. I BELIEVE THERE IS SIN.

1. MAN'S ORIGINAL STATE.

Man's original state was a state of perfection (Genesis 1:31), or a state of innocence. How sublime and supremely happy he must have been. He talked with God and God talked with him. The voice of God was always delightful. Then came that terrible something whereby this fellowship with his Maker was broken.

2. THE APPALLING CHANGE.

The distressing condition into which the children of men were plunged by the disobedience of our first parents in the garden of Eden is described by Paul (Romans 8:22): "The whole creation groaneth and travaileth in pain together."

The character of the human heart was likewise completely changed, so that (Genesis 8:21), "The imagination of man's heart became evil from his youth." Its integrity was gone (Jeremiah 17:9): "For the heart is deceitful above all things and desperately wicked," and that condition will remain until the end of time, for Paul wrote to Timothy (2 Timothy 3:1-5): "This know also, that in the last days perilous times shall come. For

men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away."

3. THIS PERVERSION—SIN.

The character and the presence of sin is well defined as "everything that is contrary to the will of God." This perversion or sin has been classified, first, as *original sin*, that "inborn depravity of our nature which renders us unable to do good and inclines us to evil." What a blight has befallen human nature! "Inborn depravity!" Every faculty has been impaired, so that when, as Paul says, we would do good, evil is present; the things we ought to do we are tempted to leave undone, and everywhere there seems to be a powerful downward pull, a mighty inclination to wrong.

Its second classification is *actual sin*, defined as "every omission to do good and every commission to do evil, whether by thoughts, desires, looks, words or deeds." How mightily this perversion has penetrated into the very depths of our being, for on every hand duties are neglected; things we ought to have done remain undone. And it is universal, for who can declare that his mind and heart is free from evil thoughts? Who can say that all his words are perfect or that all his deeds are above reproach?

4. THE ODISIOUSNESS OF SIN TO GOD.

Who has remained awake all night with a consciousness of his sins? Many a person lies awake all night with an afflicted body. But the soul is infinitely greater than the body; so its affliction with sin is infinitely greater than any physical affliction. But how indifferent we are to it!

Not so with God. He has no pleasure in sin either in heaven or on earth. Its odiousness, offensiveness, repulsiveness before Him is evident in His mighty act when He drove from His eternal habitation one-third of all the celestial beings who had bathed in His glory and shared in His joys and had been begotten by His infinite power. The evidence of its offensiveness on earth is seen by His act in driving the first parents out of paradise. They were the highest of earthly creations, the crown of His work in whom He took delight, created after His own image and likeness; but, so repulsive was sin that they could no longer be permitted to bask in the sunshine of His love and have intimate fellowship with Him.

Its odiousness to God is further indicated by His infinite judgment, pronounced against sin: "Dying thou shalt die," "everlast-

ing punishment," "torment," "the worm that dieth not," "outer darkness for ever and ever." The most terrible of all judgments have been leveled at sin.

Its odiousness is further revealed by the infinite divine suffering whereby man is free from the consequences of his transgression. How terrible must sin be which occasioned the soul agony of the Son of God even unto death, and that resulted in His sweating blood in Gethsemane. How powerful must that thing be in the human heart which made it necessary for the infinite Son of God to become sin in our place and to suffer in our stead and to experience all the power of an infinite God's infinite judgment, and which was experienced when He cried on the cross, "My God! my God! why hast thou forsaken me?" No wonder Paul wrote to the members of the church at Rome (Romans 7: 24), "Who shall deliver me from the body of this death?" Yes, everything about sin is utterly repellent to Almighty God.

5. HOW CONSCIOUS OF SIN ARE WE?

It must be acknowledged that for the most part sin gives us far too little concern. We are not distressed over improper words or deeds or thoughts or desires. We go on our way as if they were minor matters. And why? Because we have become stupefied by its presence like one who lives in a room with many others where all of the oxygen has been consumed and the air is filled with poison. He is unconscious of the condition, even peril, for he has gotten used to it. So it is with ourselves and sin. If one comes in from the fresh outdoors into a room such as has just been described, he cannot endure it; it is too offensive. Likewise if we look upon sin in the light of God's Word and the truths above stated, it must become offensive to us and we shall begin to realize its appalling character.

There is an awful and appalling malady called SIN.

II. HOW AM I TO BE DELIVERED FROM CONDEMNATION FOR MY SIN?

1. I BELIEVE I AM DELIVERED FROM CONDEMNATION NOT BY THE MERIT OF MY GOOD WORKS.

Sin is too great for me ever to deliver myself from its bondage and defilement. Our Lord explained this in the parable of the unmerciful servant (Matthew 18: 23-35); a certain king would take an account of his servants, one of whom was brought to him who owed him 10,000 talents. The magnitude of his debt was so great that he was unable to pay it.

All our best efforts are too imperfect to merit God's mercy. "All our righteousnesses are as filthy rags" in God's sight. And who does not feel the searching character of the Psalmist's statement (Psalm 130: 3): "If thou, Lord, shouldest mark iniquities,

O Lord, who shall stand?" We cannot forget the emphasis which Paul places upon this fact when he writes (Romans 3:20): "By the deeds of the law shall no flesh be justified."

2. I BELIEVE I AM DELIVERED FROM CONDEMNATION BY FORGIVENESS.

Forgiveness of sins was taught by the prophets. Isaiah (55:6-7) writes: "Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." And Jeremiah (33:8) says: "And I will cleanse them from all iniquity, whereby they have sinned against me; and I will pardon all their iniquities, whereby they have sinned, and whereby they have transgressed against me."

Forgiveness of sins was taught by Jesus Christ in the parable of the unmerciful servant just referred to. When the servant was unable to pay his enormous obligation he was forgiven. Our Lord Jesus, before healing the paralytic (Mark 2:5), forgave his sins. He tells us there is but one unpardonable sin (Mark 3:28-29): "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of an eternal sin." All other sins are therefore pardonable. When His disciples asked Him to pray, He taught them to say, "Forgive us our trespasses," and when He established the Holy Sacrament of His Supper, He concluded it with the words, "Given and shed for you for the remission of sins."

The apostles likewise taught forgiveness of sin. Peter, in his stirring message on Pentecost, thus exhorted his hearers (Acts 2:38): "Repent, and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And when Paul was on his first missionary journey he preached a similar message (Acts 13:38): "Be it known unto you, therefore, men and brethren, that through this man is preached unto you forgiveness of sins." And when the Apostle John was preparing his general epistle to all of the churches, he wrote (1 John 1:9): "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." In this he declares that God will forgive our sins when we confess them.

Forgiveness of sins was the whole purpose of our Lord's passion. "He was wounded for our transgressions; He was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed" (Isaiah 53:5). The very Name of Jesus means Saviour, for He was to save us from our sins; and He descended into hell to free us from the power of sin and Satan.

My belief in the forgiveness of sins is, therefore, well founded. It was taught by the prophets and by the Lord Jesus Christ and His apostles. "I believe in the forgiveness of sins."

3. I BELIEVE FORGIVENESS IS POSSIBLE FOR EVERY SIN BUT ONE.

It matters not how dark my sins may be, they will all be forgiven but one. Thus Isaiah wrote (1:18): "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool." That one sin that will never be forgiven either in this world or in the world to come is the sin against the Holy Ghost (Mark 3:29): "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is guilty of an eternal sin."

4. I BELIEVE THAT GOD ONLY CAN FORGIVE SINS.

Does anyone believe differently? The Roman church teaches that her priests can forgive sins. I know this is often denied, but I quote from a Catholic book entitled "Catholic Belief," by the Very Reverend Joseph Faa Di Bruno, which bears the imprimatur of the Archbishop of New York, and Cardinal Archiep, Westmonast. On page 91 of this book we read: "Almighty God certainly can, if it so pleases Him, depute a man to forgive sins in His name. That He did depute certain men to forgive sins is plain from what our blessed Lord said to His apostles, and in the presence of the apostles, to their legitimate successors to the end of the world, 'Peace be to you. As my father hath sent me, I also send you.' When He had said this, He breathed on them; and He said to them: 'Receive ye the Holy Ghost: whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained.' This divine commission to forgive sins in Christ's Name was always understood to mean what the words just quoted from John naturally and plainly signify; namely, that God has commissioned certain men to grant, or withhold the forgiveness of sins in His Name."

On page 93 of the same book we read as follows: "If open confession is good for the soul, how much more advantageous is it to confess to a priest, who has received power from God to forgive sins." On page 310, under the subject "Method of Confession," instruction is given as follows: "If it be your first confession, you have to confess all the grievous sins committed during your life: or, if you have been to confession before you have to confess the sins you have committed since your last confession at which you received absolution."

Again we read: "The priest will give you some advice, and enjoin a penance, usually some prayers to be said by you, and in the end, if he finds you properly disposed, give you, in God's name,

absolution of your sins . . . and this absolution will be made good by God in heaven."

There can be no doubt from these quotations that the Roman Church does teach that the priest forgives sins.

God's Word, however, teaches differently, for in Mark 2:7 we rightly read: "Who can forgive sins but God only?" and in Isaiah 43:25, "I, even I, am he that blotteth out thy transgressions for mine own sake, and will not remember thy sins." And again in Romans 8:33: "Who shall lay any thing to the charge of God's elect? It is God that justifieth." Yes, God alone forgives our sins. How absurd it is that any man, by whatever name he may be called, or whatever position he may occupy, should deign to forgive sins. If such were the case there would be no standard of forgiveness at all. One priest might forgive a sin that another priest might not be disposed to forgive. The whole subject of the forgiveness of sins, therefore, would be subject to the temperament and opinion of the priest hearing the confession. There are no double standards before God, and God alone is the one who can forgive sins.

5. I BELIEVE THAT FORGIVENESS OF SIN IS CONDITIONAL.

The ministry of Jesus was introduced with the great word, "Repent" (Matthew 3:1-2): "Repent ye, for the Kingdom of God is at hand." Jesus taught repentance (Luke 13:3): "Except ye repent, ye shall all likewise perish." And His ministry closed with enjoining repentance (Luke 24:46-47): "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem."

Sins must also be confessed. In the thirty-second Psalm, David describes the distresses of his unconfessed sin. He declares: "When I kept silence my bones waxed old through my roaring all the day long. For day and night Thy hand was heavy upon me: my moisture is turned into the drought of summer." How wretched he was! But then he faced his sin and declared: "I acknowledged my sin unto thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." The Apostle John also teaches this important truth (1 John 1:9): "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I believe, therefore, that my sins must be confessed.

It is likewise conditional on the forgiveness of our brother. In the parable of the unmerciful servant (Matt. 18:23-35), he, who owed his Lord such a vast sum, was, because of his inability to pay, forgiven of his debt; but he went out and found his fellow-servant who owed him only a small sum, and when his fellow-

servant asked for patience, he would not forgive the debt, but cast him into prison until the last penny should be paid. The king, therefore, called his servant to him and asked him why he had done so. "Shouldest not thou also have had compassion upon thy fellow-servant even as I had pity on thee?" And the servant's Lord was wroth and delivered him to the tormentors till he should pay all that was due him. And Jesus concludes the parable with the searching words: "So likewise shall my heavenly Father do unto you, if ye from your hearts forgive not everyone his brother their trespasses."

In the prayer which our Lord taught His disciples, we pray, "Forgive us our trespasses as we forgive those who trespass against us." God's forgiveness of our sins is conditional upon our forgiveness of our brother.

It is also conditional on faith, for where there is no faith to appropriate, nothing can possibly be received and imparted. All things are possible only "if we believe." Thus Paul wrote (Romans 5:1): "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

Forgiveness of sins is likewise conditional on baptism. John the Baptist, ringing out his warning against sin, preached "baptism unto repentance." On the day of Pentecost Peter (Acts 2:38) preached: "Repent, and be baptized every one of you, in the Name of the Lord Jesus Christ for the remission of your sins." When Saul had been stricken blind on the way to Damascus and his heart was changed, and Ananias was sent of God to him by special revelation, Ananias said, "Arise, and be baptized, and wash away thy sins." When that famous representative of the Sanhedrim, Nicodemus, came to Jesus by night (John 3:5), Jesus said to him, "Except a man be born of water and of the Spirit, he cannot enter the Kingdom of God."

Dr. Pearson, in his excellent work on the Creed, says of faith: "It is the most general and irrefragable (cannot be refuted) assertion of all to whom we have reason to give credit that all sins, whatsoever any person is guilty of (up to the time of their baptism), are remitted in the baptism of the same person" (p. 648-9).

In the third article of the Nicene Creed, we confess, "I believe in one baptism for the remission of sins." It is, therefore, the faith of the church that forgiveness of sins is conditional upon baptism.

It is likewise conditioned on the Lord's Supper. "As those who are received into the church by the Sacrament of Baptism received the remission of their sins of which they are guilty before they were baptized" (Pearson, on the Creed, p. 649), so, after they are thus made members of the church, another provision has been made for the forgiveness of all sins after their baptism; they are not baptized again. That provision has been made in the Lord's Supper. If not, then the Lord's Supper is

not equal to the Sacrament of Holy Baptism. That forgiveness of sins is conditional on the Lord's Supper is very clear from the Scripture. Jesus said (John 6:53): "Verily, verily I say unto you, except ye eat of the flesh of the Son of man and drink of His blood, ye have no life in you." When our Lord instituted the Sacrament of the Lord's Supper, He declared "remission of sins" to be one of the very purposes of the Holy Communion (Matthew 26:26-29).

This important item is clearly stated in Luther's catechism. In answer to the question, "What benefits are derived from such eating and drinking?" Luther replies: "They are pointed out in these words: 'Given and shed for you, for the remission of sins.' Namely, through these words, the remission of sins, life and salvation are granted unto us in the Sacrament. For where there is remission of sins, there are also life and salvation."

And again to the question, "How can bodily eating and drinking produce such great effects?" the answer is given, "The eating and drinking, indeed, do not produce them, but the words which stand here, namely: 'Given and shed for you, for the remission of sins.' These words are, besides the bodily eating and drinking, the chief thing in the Sacrament; and he who believes these words, has that which they declare and set forth, namely, the remission of sins." And further, in one of the authorized catechisms of a former General Lutheran Body, stands the question, "Why are the bodily eating and drinking necessary?", and the answer is: (1) "Because Christ has commanded, 'Take, eat, and drink ye all of this.' (2) Because He has made the words of promise not apart from, but together with, the bodily eating and drinking, the chief thing in the Sacrament." What words of promise! *Remission of sins.*

This understanding of the forgiveness of sins, being conditional upon the Lord's Supper, is peculiar to our Lutheran faith in contrast with the doctrine of the Reformed Churches, which regard the Sacrament of the Holy Communion purely as a memorial, and must, therefore, offer some other explanation and teach some other way whereby sins are forgiven. It is in striking contrast with the Roman teaching which obtains forgiveness in the confessional.

Forgiveness of sins is, therefore, on man's part, conditioned on faith, accompanied by repentance, confession and forgiveness of our brother; and is bestowed by God through the Word and the Sacraments.

III. THE JOY OF FORGIVENESS.

How priceless is relief from a suffering in the body! How infinitely greater is deliverance from the bondage of sin, and what comfort to know that our sins may be forgiven! Blessed, in-

deed, is he "whose transgression is forgiven, whose sin is covered" (Psalm 32:1-2). He is rescued from eternal punishment, from everlasting suffering; he is made acceptable for heaven; he is assured of eternal happiness. Can anything bring greater joy?

CONCLUSION.

I know that Jesus Christ was God's Only-begotten Son. I am convinced that He suffered under Pontius Pilate; was crucified, dead and buried; that He descended into hell; that He rose from the dead, and ascended into heaven.

I might believe all that, and yet be miserable. But when I believe that, and believe also that my sins may thus be forgiven and *are* forgiven, an infinite load is lifted from my soul, and peace, the peace of God which passeth all understanding, abides in my heart.

I believe in the forgiveness of sins.

LECTURE XVIII

THE CHURCH

What I believe about the Church and Lent. Why the Holy Christian Church instead of the Holy Catholic Church. Why one must belong to the Church. The communion of saints.

INTRODUCTION.

The mistaken conception of Lent.

I. WHAT WE BELIEVE ABOUT THE CHURCH AND LENT.

1. THE RELATION OF JESUS CHRIST AND THE CHURCH.

A. The.....and.....and.....of the Church.

2. THE DUTY OF THE CHURCH TO MAGNIFY JESUS CHRIST.

A. The chief way.....and.....

B. Another effective way.....the observance of certain.....and.....

C. The four great events concerning Jesus Christ commemorated by special days.

3. THE OCCASION OR REASON FOR SUCH A SPECIAL PERIOD AS LENT.

A. Which of the four events is the greater—Birth, Death, Resurrection or Ascension of Jesus Christ?

4. HOW THIS SPECIAL PERIOD CAME TO BE 40 DAYS.

A. How Good Friday came to be called *Good* Friday.

B. Good Friday lengthened to Holy Week, by an increased realization of the infinite.....and.....of Jesus.

C. The second lengthening of the period of observance to 40 days.

a. Due to a fuller realization of the Holy Passion.

b. Fixed at 40 days after the 40 days of fasting of our Lord at the beginning of His ministry. Matthew 4:2.

5. HOW LENT MAY BE PROPERLY OBSERVED.

A. The Roman Catholic way—keeping of.....and.....

B. The true and Protestant way.

a. An observance in such a way as will make the suffering and death of Jesus live anew to us. Re-reading the Holy Passion. Special services.

b. A manner of life different from the ordinary manner of living as will emphasize the special event considered.

c. A manner of life such as would be lived if one of our dearest ones had suffered and departed this life.

d. A frequent recital: "Jesus Christ, God's Only-begotten Son, suffered and died for me."

6. EASTER AND WHY IT COMES ON DIFFERENT DAYS.

- A. The event commemorated and its precious truth to every believer.
- B. Easter a movable festival—not always on the same date.
 - a. The crucifixion of our Lord was at the time of the annual Jewish Passover. What the Passover was.
 - b. The great Passover event in Egypt was at the season when day and night were equal, our.....and at the time of the full moon. Why? The annual Jewish Passover followed the same date and condition of the moon. Why?
 - c. Our Lord rose on Sunday following the annual Passover. Easter, therefore, always comes on the first Sunday after the first full moon after the 21st of March.

II. WHY THE HOLY CHRISTIAN CHURCH AND NOT THE HOLY CATHOLIC CHURCH.

III. WHY ONE MUST BELONG TO THE CHURCH.

- 1. Because the Holy Spirit calls us into the Church. Acts 2:47.
- 2. Because the Sacraments are received through the Church.
- 3. Because Christians must unite to be a power against evil.
- 4. Because Christians should be willing to show their colors. Mark 8:38; Matthew 10:32-33.
- 5. Because one is useless to the Kingdom of Christ outside the Church.
- 6. Because Christians need fellowship in the Church for mutual encouragement and inspiration.
- 7. Because it is the only safe preparation for eternity. Matthew 10:32-33; Rom. 10:10.

LECTURE XVIII

THE CHURCH

What I believe about the church and Lent. Why the Holy Christian Church instead of the Holy Catholic Church. Why one must belong to the church. The communion of saints.

Lent. What is Lent? Someone said the other day, "I do not eat candy in Lent." Is Lent a certain time when we must not eat candy? I am afraid that is about all it means to some people—just a certain time when one must not do certain things.

The true understanding of Lent, however, is very different. Lent, in its true meaning and purpose, has to do with and exists solely because of the Lord Jesus Christ. It is proper, therefore, to consider:

I. WHAT WE BELIEVE ABOUT THE CHURCH AND LENT.

1. THE RELATION OF JESUS CHRIST AND THE CHURCH.

This relation is partly indicated in the words of the familiar hymn:

"My Church! my Church! my dear old Church,
My fathers' and my own,
On prophets and apostles built,
And Christ the corner-stone."

But our Lord Jesus Christ is more than the "corner-stone," He is the very heart and soul and life of the church. Apart from Jesus Christ the church is nothing.

2. THE DUTY OF THE CHURCH TO MAGNIFY JESUS CHRIST.

The chief way whereby the church will always set forth our Lord is by preaching Christ and by the administration of the Sacraments. Nothing can supplant this.

But a second very effective and impressive way to help men and women to better understand who Jesus Christ was and is, and what He accomplished for us, is the observance of certain days and occasions, in which the great facts and events of the Gospel are magnified and relived. Four such outstanding events have been thus commemorated by the church—namely: the com-

ing of the Son of God into this world, which we observe at Christmas; His passion and crucifixion on Calvary, which we observe during Lent and on Good Friday; His resurrection from the dead, which we observe on Easter; and His ascension into heaven, which we observe on Ascension Day. The longest of these four special observances is the season of Lent, which ends with Good Friday, and should be better understood by Christians in general. The conception of this extended period of Lent, and its holy purpose are beautiful and worth understanding.

3. THE OCCASION FOR A SPECIAL OBSERVANCE.

A perfectly natural question is, Why should there be such an extended period of observance in the church as Lent, a period of forty days, not including Sundays? The answer may be found in another question, Which of the four great events observed by the church, is the greatest—the coming of the Son of God, the Holy Passion and Crucifixion, the Resurrection, or the Ascension?

Which of these events accomplished our salvation? Are we saved because the Son of God came into this world through the Virgin Mary? Are we saved because He went back to heaven? Are we saved because He rose from the dead? His resurrection from the dead is the full and complete confirmation of His Deity, and gives us full and complete assurance that all that He has taught about our salvation is absolutely true, but it was not His resurrection that accomplished our salvation. The prophet Isaiah (53: 5) wrote: "He was wounded for our transgressions, He was bruised for our iniquities, the chastisement of our peace was upon Him, and with His stripes we are healed." Paul said (2 Corinthians 5: 21), that God made Jesus to be sin for us, in other words, to bear the punishment of sin for us that we might go free. The apostle Peter (1 Peter 2: 24) wrote of Jesus: "Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed."

We are saved, therefore, because Jesus Christ, God's Only-begotten Son, took our place and experienced the whole judgment of God upon sin. That *taking the place* was no ordinary experience. We shall never realize its height or depth and all-inclusiveness until we understand it in eternity.

But something of its unusual character is felt in His words to His disciples in Gethsemane, "My soul is exceeding sorrowful even unto death," and in the intensity of distress and agony that made Him literally sweat blood. The anguish of His soul is heard in the pathetic petition, "Father, if it be possible, let this cup pass from me." And some measure of His exceeding bitterness of experience and desolation of soul is realized in that never-to-be-forgotten cry on the Cross, "My God, my God, why hast Thou forsaken me?" Nothing has ever transpired like it.

It is an event that must live and will live throughout eternity as the marvel of marvels, wonder of wonders, and miracle of miracles. It demands special attention and emphasis, and this the church has provided in the special season of Lent.

4. HOW THIS OBSERVANCE CAME TO BE FORTY DAYS, AND TO BE CALLED LENT.

The disciples and the early Christians did not at first realize the magnitude of the Lord's suffering and death. The external events connected with the crucifixion, and the crucifixion itself overshadowed everything else. They soon, however, began to realize that His suffering and death were of extraordinary meaning and importance. They recalled the prophecy of Isaiah (53: 5) about His being "wounded for our transgressions, bruised for our iniquities, and the chastisement of our peace being upon Him," and His own words (Matthew 20: 28) about His giving "His life a ransom for many," all of which confirmed their awakened understanding.

Within thirty years all the leading Christians understood that His death was the soul, heart and ground of our salvation. Paul made it the central theme of his great doctrine to all the churches. "Christ died for us" was constantly on his lips and flowing from his pen.

This led to an annual observance of the day on which His suffering and death took place. The day which might naturally have been called "black Friday" was instead, because of the infinite blessing that came to all in and through that suffering, called *Good Friday*. The more they reviewed the wonderful life of our Lord and the more fully they realized the meaning of His death, the more devoutly they kept, each year, the day on which He was crucified, suffered and died for our sins.

With this devout observance came a larger realization of that infinite suffering and sacrifice, just as it does now to everyone who gives them thoughtful attention. It was suggested then that just one day was scarcely a commensurate period of attention and meditation for that infinite and overwhelming truth. The Christians, therefore, decided to lengthen the time from one day to a week, which they called Holy Week. All private and public work was suspended. During this week even the courts were closed.

As time went on, the magnitude of our Lord's passion as God's Only-begotten Son who came down from heaven and suffered in our place, continued to grow in the consciousness of the Christians, until it became to them just what it is, the most profound event of all time. The church then began to feel that such recognition of it should be given as to make men and women understand better its supreme character and meaning. Accord-

ingly, "the observance" that had been lengthened to a week was now lengthened again, to forty days, and it was called the Lenthened period, or, abbreviating the term, the Lenten period; and with still further abbreviation, Lent.

The word Lent, therefore, does not of itself indicate the purpose of the period. It is merely an abbreviation of the period that was lengthened and known as the "lengthened period," by which and in which and through which the church sought to convey to all believers something of the supreme character of what is in reality an incomprehensible event.

The period of forty days before Easter, not including the Sundays, was finally adopted because our Lord Jesus Christ, after His baptism, withdrew into the wilderness for forty days' preparation before He entered upon His public ministry (Matthew 4:2). If the Lord Jesus gave forty days to preparation for His work, forty days special attention to the sublimest of all events, His suffering in our place, would be equally appropriate, and, if properly observed, full of benefit. It might also be added that Moses fasted on Mount Sinai forty days when God gave to him the Ten Commandments.

5. HOW SHALL LENT BE OBSERVED?

There is a wide difference between rules and regulations for Lent and the spirit of Lent. To follow rules and regulations is to "keep" Lent. Thus the Romanist is forbidden to do this and that and the other thing during Lent. The Protestant does not "keep" Lent. He endeavors to observe this season in such manner that the infinite suffering and death of Jesus Christ may be more fully realized and experienced.

There is a supreme need of a better understanding of the greatness and wonderfulness and awfulness and gloriousness and blessing of that struggle and anguish and suffering of the Lord Jesus Christ whereby we are delivered from our sins. Anything that will impress this upon our minds and hearts, and will help to make it a living reality to the world, is a proper observance. A manner of living during these forty days, different from the ordinary manner of living, will be appropriate, consistent and most helpful in realizing the reality and profound character of Christ's Passion. Special services should be held in the church, appropriate themes presented for meditation, and people should faithfully attend services. We should read and re-read the gospel record of our Lord's sufferings, and should seek the enlightenment of the Holy Spirit that we might the better understand their meaning.

There are some things we may appropriately omit during that period. We should not do anything that would not be in sympathetic accord with the observance of the vicarious suffering and death of our blessed Lord. Perhaps we may find help in

understanding what is becoming in our human relations. If a father or mother had just been laid away, what conduct would be becoming at such a time? There are many things of a lighter vein and character of entertainment and pleasure that would be entirely out of keeping with such a period of sorrow. If that is true in our human relations, how much more is it true in the Lenten period, which exists solely for the purpose of keeping before our minds and hearts the agonized suffering of our crucified and dying Lord?

We need no rules when we understand the spirit of the Lenten period, or Lent. We do not need the command not to do this and that. We need the suggestion only that as our Lord has made an infinite sacrifice for us, so this period should beget in us a similar spirit of sacrifice and lead us to give up many things that we would otherwise do, in order that we may have more to give to His holy cause and His church.

Lent is, therefore, a lengthened period, adopted by the church, in which, through which and by which we are to be brought to a better understanding of all that transpired in the overwhelming and immeasurable suffering of our Lord Jesus Christ whereby we are saved. We suggest that every one say again and again every day of the holy season, "Jesus Christ, God's Only-begotten Son, suffered and died for my sins."

6. EASTER AND WHY IT COMES ON DIFFERENT DATES.

Easter, the festival of our Lord's resurrection, is the great day of assurance. It commemorates the event that proves the certainty and genuineness of all that Lent and Good Friday magnify and commemorate. It is the day of triumph, vindication, certainty, joy. Our Redeemer lives, and because He lives, we, too, shall live. Because of the Easter event we can say, "I know whom I have believed." I know that my faith is fixed upon a reality.

But why does not Easter occur on the same date every year? Why is it in April one year and March another, and why can it not occur in February? It will be remembered that the crucifixion of our Lord took place at the time of the annual Passover of the Jews. The Passover festival had been observed annually by the Jews for 1500 years, and commemorated that wonderful event in Egypt when the Angel of Death passed over the houses of the children of Israel, who were then in bondage in Egypt, while he entered the home of every Egyptian and slew the first born of man and beast.

That was the punishment which caused Pharaoh to give the children of Israel their liberty. Because of the character of the company, which included women, children and aged, and the necessity of food for whatever animals they might have, God timed their deliverance that it might be at the most favorable season,

and under the most favorable conditions. That season was the time when day and night were equal, and the time of the full moon, so the people could see to get about better at night.

The annual celebration of this Passover festival was thus fixed at the time of the full moon following the day when day and night are equal, or the twenty-first of our month of March. As already stated, our Lord was crucified at the time of the annual Passover of the Jews, and rose on the third day, which we call Easter. Therefore, Easter Sunday is always the first Sunday following the first full moon after the twenty-first of March.

II. WHY WE SAY "THE HOLY CHRISTIAN CHURCH" INSTEAD OF "THE HOLY CATHOLIC CHURCH."

In the third article of the Creed I confess that I believe in the Holy Christian Church. The church differs from any other institution in the world. It is a holy institution, so called because its members are called into it by the Holy Spirit, and because they are called to a holy calling. The Christian life is not to be a mere life like that of the world, but separate and distinct from the world, with holy purposes, holy conduct, holy thinking, holy living. The church is not made up of perfect people, but the purpose of the church is to make them better, to effect a cleansing of their hearts, a purifying of their purposes, a sanctifying of their conduct.

I believe the church is not only a holy church, but I confess it to be the Holy Christian Church. In its original form, the confession reads, "the Holy Catholic Church." Some denominations use that language yet, but at the time of the great Reformation, Dr. Martin Luther used the word Christian in preference to Catholic because it was necessary to distinguish between Christian and Roman Catholic. The words "Catholic" and "Christian," however, mean the same. The Holy Christian Church is the same as the Holy Catholic Church. The Holy Catholic Church is very different, however, from the Roman Catholic Church. We do not confess belief in the Holy Roman Catholic Church. We confess to believe in the Holy Catholic or Christian or Universal Church.

III. WHY ONE MUST BELONG TO THE CHURCH.

1. THE HOLY SPIRIT CALLS US INTO THE CHURCH.

I believe that I should belong to the church because the Holy Spirit calls me into the church. This is confirmed by what occurred on the day when the Holy Spirit came upon the disciples (Acts 2:38, 47); those who believed were baptized into the church; and in the last verse of this chapter we read, "And the Lord added to the church daily such as should be saved," or, according to the revised version, "such as were being saved."

2. THE SACRAMENTS ARE RECEIVED THROUGH THE CHURCH.

I believe that I should belong to the church because I must have the Sacraments if I am to be saved. Jesus said (John 3:5): "Except one be born of water and of the Holy Ghost, he cannot enter into the Kingdom of God." Here *water* refers to baptism. Some people interpret this passage otherwise, but we believe our interpretation is the most natural and reasonable. John says (John 6:53): "Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you," which refers to the Sacrament of the Holy Communion; these are administered in the church.

3. CHRISTIANS MUST UNITE TO BE A POWER AGAINST EVIL.

I believe that I should belong to church, for if those who believe in Christ do not band themselves together to check the powers of evil, who will? There is no other institution in the world to counteract sin but the church, and the church is no stronger and no more powerful on its human side than are its constituent members.

4. CHRISTIANS SHOULD BE WILLING TO "SHOW THEIR COLORS."

I believe that I should be willing to belong to church because every Christian should be willing to let the world know that he is on the Lord's side. We cannot serve two masters. We cannot be for Christ and against Him. There is no middle ground. "He that is not with me is against me," said our Lord Jesus; and again (Mark 8:38): "Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels."

5. ONE IS USELESS TO THE KINGDOM OF CHRIST OUTSIDE OF THE CHURCH.

I believe also that everyone should belong to church because, however good a man may be outside the church, he is useless to the Kingdom of Christ. He is more than that; he is an actual hindrance to the Kingdom. Many persons outside of the church declare that they are as good as those who are in the church; they assert they are as honest and truthful and virtuous and considerate as those who belong to the church. This may all be true. And it is difficult sometimes to get them to see why they should be a part of the church. Thus their influence is directly against the church.

A certain man who held such views and had persistently refused to affiliate himself with the church, declaring that he was as good as those in the church, was one day walking in the city where they were erecting a great brick building. According to

the regulations which prevail in the erection of buildings, the sidewalk for the most part was covered with a roof, so that pedestrians might not be injured from anything falling from the building. There was a break in this walk, however, where they hauled the brick in. This man, walking under this enclosure, came to this open place, through which men were hauling wagon loads of brick. He was just about to step down, when he noticed something lying on the pavement just where he was about to step. He caught himself in time and stepped over it. Looking to see what it was, he observed that it was a perfectly good brick. As he went on, he thought about that brick; how he might have stepped on it and injured himself or been thrown to the pavement and gotten soiled. He commented to himself how careless it was to leave a brick in such a place as that and on the carelessness of men who would leave the thing in such a place. He commented to himself that it ought to be taken and put in the wall, for it was no earthly good down there, but in the wall of the building it would count one and be a part of the structure.

Then it dawned upon him that in his conduct he was much like that brick. The brick was as good as any brick in the wall, but it was no earthly good any place except in the wall; in fact, it was positively harmful where it was. It might be true that he was as good as many members of the church, but he was no earthly use to the Kingdom of our Lord Jesus Christ; in fact, he was only a stumbling block to others so long as he remained out of it. He determined to be where he would count at least one, and so he became a member of the church.

Everyone should belong to the church, for the better a person is outside of the church, the greater hindrance he is to the Kingdom; for he becomes a mistaken example of what one may be apart from the church. We say "mistaken example," for every good quality which he possesses, truthfulness, honesty, virtue, kindness, are qualities which have come to him from the teaching of the Christian faith, and which he would never have had were it not for the church.

6. CHRISTIANS NEED FELLOWSHIP IN THE CHURCH FOR MUTUAL ENCOURAGEMENT.

We not only believe in the Holy Christian Church, but also in the Holy Christian Church as *the Communion of Saints*. That is, we believe in the fellowship of God's people; that it is a blessing for God's people to be together.

In the days of slavery, a certain master owned a very excellent negro, who was religiously inclined. A church for colored folks had been established in a certain community and this slave was fond of attending the services. His master was not altogether favorable to his going, for he looked upon it as a meeting place for slaves and an opportunity for them to discuss their masters

and thereby inspire discontent. He added duties to this slave, hoping to keep him so busy that he would have no time to go, but the slave worked all the harder, got his work out of the way and then would come to his master and ask for permission to go.

Finally his master, decidedly displeased at his going, said to him, "Rastus, why do you want to go to that meeting? I don't believe it does you any good." Rastus replied, "Yes, Massa, it does me lots of good." His master asked him in what way. Rastus replied: "If you have a shovel full of coals and put one here and another there and another some other place, and spread them all about, it aint long 'fore all them coals of fire go out; but if you keep them coals together, you have a fire that counts." So he said, "Massa, it helps me to be a Christian for us all to git together."

The darky expressed a great truth. There is encouragement, inspiration, exaltation in coming together. No one ever becomes a backslider who joins with his fellow-Christians in the praise of God, in the hearing of the Word and in the reception of the Sacraments. The backslider can always trace his failure to the separation of himself from the body of Jesus Christ. We therefore believe definitely in the communion or fellowship of saints.

7. THE ONLY SAFE PREPARATION FOR ETERNITY.

And I believe in the Holy Christian Church, the fellowship of God's saints, because it is the only safe way of preparation for eternity. Paul says (Romans 10:9-10): "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." This confession is best made by becoming a Christian and uniting with the church. If a man does not join the church, in what way is he going to confess Christ before men? If he really is a Christian, why does he want to stand aloof from all Christian organizations? Let all persons ponder these questions.

With all my heart and soul, I believe in the church.

LECTURE XIX

PRAYER—WHAT IT IS AND HOW TO PRAY

Heathen prayers. Answered and unanswered prayers. Acceptable prayers. Prayers with delayed answers. Prayers to the wrong persons. The range of prayer. The purging power of prayer. Time and place of prayer. Disastrous prayer. The parts of a prayer.

I. WHAT PRAYER IS.

1. IT IS A UNIVERSAL IMPULSE OF THE HUMAN SOUL.

Practically everyone feels his need of some help to meet the problems of life; feels that something greater than himself calls him to account. In his conscious need of some superior being, he frequently deifies some common object, as a stone, snake, animal, etc.

2. AS PRACTICED BY THE HEATHEN.

- A. The "prayer-barrels" in India.
 - B. The repetition of the name "Buddha" in Japan.
- But all such is.....

3. AS PRACTICED BY THE CHRISTIAN.

- A. Luther and Count Erbach.
- B. Is it necessary?
What is inferred when sons and daughters do not converse with parents?

II. DOES GOD ANSWER PRAYER?

1. WHAT SOME PEOPLE SAY ABOUT THEIR EFFORTS AT PRAYER.

2. WHAT THE BIBLE SAYS.

- A. Matt. 6:6: "When thou prayest," etc.
- B. Matt. 7:7: "Ask and ye shall receive," etc.
- C. Matt. 7:9: The illustration of parents and children.
- D. John 15:7: "If ye abide in me," etc.
- E. Judges 6:36-40: Example of Gideon and the dew.

3. WHAT THE CHRISTIAN'S EXPERIENCE IS.

- A. A mother in Philadelphia.
- B. Bishops Thoburn and Oldham in Calcutta and Singapore.

4. BUT WHAT ABOUT PRAYERS THAT ARE NOT GRANTED?

Are they answered?..... If so, how?.....

5. HOW CAN A PERSON PRAY WHEN HE CAN'T PRAY? John 7:17.

III. WHAT PRAYERS ARE NOT GRANTED and WHAT ARE GRANTED.

1. PRAYERS THAT ARE NOT GRANTED.

- A. The prayers of those who are not believers.
- B. The prayers of those who do not obey God.

- C. The prayers of those who are time-servers in religion—those who pray only when they want something or are in trouble.
- 2. PRAYERS THAT MAY BE EXPECTED TO BE GRANTED.
 - A. Those in harmony with God's will. John 15:7.
 - B. Those offered in Christ's name. John 14:14.
 - C. Those that will be for our good.
- IV. WHY THE GRANTING OF OUR PRAYERS IS OFTEN DELAYED.
 - 1. TO BRING OUT OUR EARNESTNESS.
 - 2. THE IMMEDIATE GRANTING OF THEM WOULD NOT BE FOR OUR GREATEST GOOD. Paul's "thorn in the flesh." 2 Cor. 12:7.
- V. TO WHOM SHOULD WE PRAY ONLY?
 - 1. THE TEACHING OF THE ROMAN CATHOLIC CHURCH.
 - 2. THE EXPLICIT TEACHING OF THE HOLY SCRIPTURE. Matthew 4:10. Revelation 19:10.
- VI. THE RANGE OF PRAYER.

All that belongs to the Christian's welfare.
- VII. THE PURGING POWER OF PRAYER.

The boy who broke down and fled from morning prayer.

Should you do anything, or engage in anything, on which you cannot ask God's blessing?
- VIII. THE TIME AND PLACE FOR PRAYER.
 - 1. THE IMPORTANCE OF HAVING A SPECIFIC TIME FOR EVERYTHING TO BE DONE.

What is left to a convenient time is never done.

 - A. At the table. Gratitude commands it.
 - B. In the family circle. The home needs it.
- IX. THE SPIRIT OF WISE PRAYING.

Submission to God's will.

The woman who said the greatest sorrow of her life was the answer to one of her prayers.
- X. THE PARTS OF A PRAYER.
 - 1. EXALTATION OF GOD FOR WHAT HE IS. Ps. 30:1; 145:1.
 - 2. CONFESSION OF OUR SIN.
 - 3. THANKFULNESS FOR HIS BLESSINGS TO US.
 - 4. PETITIONS.
 - 5. EVERYTHING IN SUBMISSION TO HIS WILL.
 - 6. ALL IN THE NAME OF JESUS.

LECTURE XIX

PRAYER—WHAT IT IS AND HOW TO PRAY

..Heathen prayers. Answered and unanswered prayers. Acceptable prayers. Prayers with delayed answers. Prayers to the wrong persons—the Roman Catholic teaching. The range of prayer. The purging power of prayer. Time and place of prayer. Disastrous prayer. The parts of prayer.

Radio is a new invention. Yet every force that contributes to its success today has been in the world since its beginning. Man has just discovered the use of those powers. What is observed about the radio has in some respects been experienced in prayer. Prayer is not a new thing in the church and among Christians, but it is so little understood that many use it to little advantage. Many know nothing about it. It has, however, unlimited possibilities. In order that some of those possibilities may be ours, we ask, as did the disciples of Jesus, "Lord, teach us to pray."

I. WHAT PRAYER IS.

1. PRAYER IS A UNIVERSAL IMPULSE OF THE HUMAN SOUL.

In every tribe and nation in every part of the earth, man feels his need of help at times, and likewise feels that something greater than himself is calling him to account. It is this conscious need of a superior being that causes him to deify some common object, such as a stone or animal or other creation of the universe, and pray to it. In no place is there a race that teaches the all-sufficiency of self; it looks without itself for its guiding and reckoning power.

2. AS PRACTICED BY THE HEATHEN.

While there is a universal impulse to pray, there are many ways in which praying is done and many ways among the same people. Everyone familiar with conditions in India has read about the "prayer-barrels"—little barrels in which the worshipper puts his printed prayers and turns them round and round. A more ingenious devotee will sometimes have a device whereby his dog will do the work of turning his "prayer-barrel." A still more ingenious devotee may have his "prayer-barrel" connected with a small water-wheel whereby his prayers are rolled about day and night.

In Japan it is quite different. A Japanese youth, who is in America preparing to be a missionary to his own people, gives an interesting account of prayer among his native people. When he became a Christian, his father, who was a doctor and a man of prominence and wealth, disowned him, disinherited him, adopted a cousin to take his place in the family, and gave the cousin his son's name.

When he was about to come to America, he went home to say goodby to his folks. They saw him coming and locked the door, and when he rapped he only heard, "Go away! we want nothing to do with you!" He called to them through the door that he was going to America, and they shouted back, "We do not care where you go." What courage this Japanese boy had, and what devotion to his new-found Saviour! It ought to put to shame these people of our country who, under the most favorable and encouraging conditions, hesitate to be Christians.

This young man speaks reverently and even tenderly of his parents, and relates how religious his mother is in her way; that she prays all the time she is not talking to someone; but the range of her prayer consists in the single pronunciation of the name of her deity, Buddha. She hums that name over and over thousands of times each day, hoping by the simple pronunciation of that name to merit the favor of Buddha. What devotion, but how misguided and pitiful! We all might be doing the same had not God revealed Himself to us and taught us the new and better way. We, therefore, may well say, "Lord, teach us to pray."

3. PRAYER AS PRACTICED BY THE CHRISTIAN.

A most interesting story of praying is related in connection with the great Reformation under Dr. Martin Luther. Luther was heartily hated by all zealous adherents to Rome. He had been officially cursed by the pope and excommunicated from the Roman church, which Rome considered the same as cutting one off from salvation.

This hostility of the powerful and greatly revered head of the church moved one man to vow that he would seek out the miserable disturber, and rid the world once for all of such an "out-cast and tool of the devil," whatever might be his own fate for doing so. Accordingly, he set out on his mission. On his way, he was awakened one night by someone talking. He went to his window to hear what might be going on. He had never heard just such a conversation; a man was talking—talking in a perfectly natural way, but talking to God, and talking to Him as though He were right there in the room. He had never heard anyone who seemed to know God so well, and who could talk so freely with Him. The thought came to him, "If I can only secure the blessing of that man on my mission, I will be successful."

As soon as it was permissible in the morning, he rapped on the door of the man's room. It was opened, and there stood a priest who greeted him kindly and inquired what he could do for him. The man told him about the great mission which he had undertaken that would be of inestimable value to the Holy Church. "And," the man continued, "when I heard you talking with God during the night, you talked with Him so familiarly, so beautifully, so prevailingly, that if I may have your prayers and blessing, I know I shall be successful in my righteous undertaking."

The priest assured him that he would be glad to pray for any worthy cause and to bestow a blessing on him to carry it out, and then asked him what his noble mission might be. The man told him about that "monster of iniquity," Martin Luther, who was "outraging the Holy Church," who was the "tool of Satan" for "immeasurable evil," and confided his purpose to find this "enemy of all that was good and right," and kill him. The prayers he sought and the blessing wanted was that he might be successful.

The priest replied, "I shall be glad to assist you; I am Martin Luther." The man stood dumb with surprise. When he had regained his self-possession, he inquired earnestly and in detail if he was the real Martin Luther whom he had in mind. Upon being assured that he was, he held out his hand, declaring: "If you are Martin Luther, then you are not a heretic, not an enemy of Christ's church and of all that is good and just and holy, for no man can know God and talk with Him as I heard you talk with Him last night, and be wrong. I pledge you my loyalty and my faith."

Luther was talking with God as a true Christian talks with Him. That we call real praying.

Prayer is, indeed, talking with God, or, as we are taught in the catechism, "Conversation of the heart with God, uttered or unexpressed."

Some time ago a gentleman, who had been a member of the church for years, the director of the choir and of the music in the Sunday School, and who taught a Sunday School class, said, "I never pray." This raises the question, "Can a person be a Christian and not pray?"

If a son should leave home and never write to anyone there, or care to hear from his home folks, everyone would rightly infer that no love existed between him and them. Where love exists letters will be exchanged. The greater the love, the more frequent the letters. Many young people who are engaged exchange letters every day; and if the letters grow fewer and finally cease, it is an indication that love has died. Likewise when the Christian does not communicate with God, it is evident that no love exists for Him, and that his Christian life is only a name and not a reality. One cannot neglect to pray and be a Christian.

II. DOES GOD ANSWER PRAYER?

1. WHAT SOME SAY.

I received a letter recently in which the writer expressed great distress of soul, declaring that she had tried to pray so often, but that her prayers did not go higher than her head, or, as she expressed it again, they fell from her lips in hollow sounds. How can we explain such an experience? Did you ever talk into a telephone when the line was "dead"? Your talking did not get very far. Why? Something was wrong with the line. "Line out of order." There are, undoubtedly, many who "say" prayers without any conscious response; the line to the throne of grace is out of order. It may be rightly concluded that God does not respond to such praying.

2. WHAT THE BIBLE SAYS.

The Bible gives us the most positive assurance that God will answer true prayer. Thus Jesus said (Matt. 6:6): "But thou, when thou prayest, enter into thy closet; and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." And again (Matt. 7:7): "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Elsewhere (Matt. 7:9-11) He compares God's readiness to answer prayer to the response of a parent to a child's request, and concludes, "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him."

In John 15:7, we again have the words of Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

In Judges 6:36-40 the prayer of Gideon concerning the dew and God's marvelous response is recorded. And many, many other instances equally clear are recorded in God's revealed Word.

3. THAT GOD HEARS AND ANSWERS PRAYER IS CONFIRMED BY COUNTLESS EXPERIENCES.

There lived in Philadelphia some time ago a family of considerable means, in which there was a son somewhat spoiled by reason of the abundance of things in the home. His parents were trying to bring him up in an honorable way.

In a moment of anger and resentment for their correction he ran away from home with only a small amount of cash in his pocket; but his anger so possessed him that he fancied he would rather meet the world with nothing than stay in a home of comfort where he received correction. His mother was sorely distressed over the event. His first night away robbed her of all sleep, and as the next day and the next night passed and no word

came from or about him, her grief became greater. Imagination suspected that all manner of evil might befall him. Being a Christian woman, she took to praying, praying that God would be merciful to her boy, praying that God would change his heart, praying that she might find him again.

As she tossed on her bed Saturday night and prayed for God's mercy and help, there came to her mind the Breakfast Association in that city, of which she had heard. The meetings were held in an old church of considerable size, where unfortunate men assembled on Sunday morning to receive a large sandwich and a cup of hot coffee, after which a stirring Christian address would be given. She had only heard of the place, but did not know where it was located. She wondered if her boy might be there. "No," she repeated, "he would not be there, he would never go to such a place."

But the thought came back to her again and again, "I wonder if he might be there." She resolved to locate the place in the morning and visit it, and make inquiry if her son was there. When she arrived, she told the story of her runaway boy. The man having the service in charge went into the room packed with men, and asked if there was anyone there by such and such a name. There was no response. He then walked down the center aisle and a young man leaned over and asked, "Who did you say was wanted?" The man said, "I want you. Come with me." The young fellow, with hair unkempt, face black with grime, clothes soiled, got up and followed him, and as he took him through the side door into the little side room, his mother sprang to her feet and threw her arms about the dirty, soiled lad and wept; and so did he, for he was her boy. What a striking contrast, the mother beautifully dressed, the boy so dirty.

But God had answered her prayer. He had led her to the place where she found him, and he was reconciled. The more remarkable part of this prayer is that the boy had just returned that morning at two o'clock to Philadelphia, riding the bumpers of a freight train, and it was the first time that he had ever been at that place. He had to inquire where it was before he found it. God indeed answered that mother's prayer.

Another striking incident is that of Bishop Thoburn of the Methodist Church, who was stationed at Calcutta. He wanted a helper in India. A young man by the name of Oldham was sent out. As the young missionary was on his way to India he prayed that God would choose the place where he should work. As he prayed, there came to his mind again and again the possibility of mission work in Singapore. A few days after he arrived, Thoburn asked Oldham, "How would you like to go to Singapore? I have been thinking so much about the possibility of mission work in that place." Oldham replied, "And on my way over, as I was praying for God to direct me and to use me,

Singapore was all the time in my mind." Thoburn and Oldham soon went to Singapore to look over the field, and Thoburn relates, "Just as we got off the ship at Singapore, a man met us, saying, 'Are you the missionaries?'"

Thoburn replied, "What missionaries?" for he had written to no one of their coming. The man said: "I used to be a Christian, but I fell away, and recently I have returned to God and have been praying that God would send a missionary. Two nights ago I had a dream, and in my dream I saw a ship coming into harbor and two men got off. Night before last I dreamed the same dream again, and yesterday morning I felt I ought to go down to the wharf, but I went on to my business. Last night I saw that vision again, and the very faces of the men, and it was all so real that I just felt this morning I must come down; and there is the ship that I saw in my dreams, and you are the two men that I saw."

Who would dare to say that it was just by accident that Oldham had been thinking about Singapore as he prayed, and that this man who prayed came down to the ship and met these men, of whose coming he had no personal knowledge?

God answers prayer. Millions of Christians could recite as definite instances of God's response to their prayers.

4. BUT WHAT ABOUT THE PRAYERS THAT ARE NOT GRANTED?

It cannot be denied that many, many prayers are not granted, and because of this fact, many Christians are greatly confused about praying. Just because God does not grant a particular prayer, however, does not mean that He does not answer prayers. "No" is just as much of an answer as "yes." And when God does not grant our prayers, He is saying "no" to our petitions, and when we understand that God says "no" as well as "yes," we will understand that every prayer we offer is answered. Much confusion about prayer is cleared up by this little statement. "No" is as much of an answer as "yes." God answers every prayer.

5. HOW CAN A PERSON PRAY WHEN HE CAN'T PRAY?

But what about those persons whose prayers rise no higher than their heads, whose words fall dead and cold from their lips? How can one pray when one can't pray? Does not that present an impossible condition? How can one pray when one can't pray? To the natural mind it might seem impossible, but nothing is impossible with God, for the Lord Jesus said (John 7:17): "If any man will do His will, he shall know of the doctrine." In like manner if any man will pray, he shall come to know the blessing of prayer. Let his cry come unto God, and God will hear him. Where a soul seeks God in truth and sincerity, He will hear and respond.

III. WHAT PRAYERS ARE NOT GRANTED, AND WHAT ARE GRANTED.

1. PRAYERS THAT ARE NOT GRANTED.

Among my acquaintances was an old doctor, who declared with all the finality of human words that there was no such thing as a hereafter; that our birth was like the birth of animals; and that our death was like the death of animals. He was taken suddenly ill one night and he thought his last hour had come. To the surprise of everyone this old infidel doctor began to cry, "Lord have mercy, Lord have mercy." But what right did he have to pray? He had denied God, denied His Word, denied His Son, made light of everything religious and spiritual. There is no promise for such a man. There was no fellowship between him and his Maker. There was no reason to believe that God should hear him. The promise is not to the disbeliever in his disbelief.

Neither may we expect God to hear the prayers of those who do not obey Him. Why should God hear the prayers of those who do as they please, who disregard His Word and Sacraments, who disregard His church and that which belongs to the Kingdom of our Lord Jesus Christ?

There is no reason either why God should hear the prayers of those who are mere *time-servers* in religion—those who pray only when they want something or are in trouble. In my first parish there lived a man a few squares from my humble home. His residence was a mansion, surrounded by all that wealth could produce. He rode in one of the most handsome turnouts of his day. As he drove along the streets, he looked neither to the right nor to the left. We lived in that community for some time. There were many occasions when he passed, but he disdained to look my way.

But he was quite human. He took the notion to run for mayor. Now, in order to be mayor it was necessary for him to have votes, and he at once discovered that I lived in the neighborhood. Suddenly he was able to see me at any distance and hailed me wherever he saw me. Election day came. Did I vote for him? You know the answer. He was badly defeated. A few days after, when he drove along the street, he looked straight ahead and never saw me afterwards.

There are many folks who treat God in that way. They pay no attention to God, until they want something; then they lift up their voices and call to heaven with great unction, and when the day is past and conditions change, they go on their way again, never thinking of God. It is scarcely necessary to say that God pays no attention to the prayers of such people.

2. PRAYERS THAT MAY BE EXPECTED TO BE GRANTED.

Prayers that will be granted are those that are in harmony with God's will. Thus Jesus said (John 15:7): "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Prayers, also, in order to be granted, must be offered in Christ's Name (John 14:14).

During the Civil war, a young man in the service had been demoted. He felt that a very great injustice had been done to him, and when he was on a furlough at his home in Indiana, he determined to see the great president at Washington, who had such a fabulous reputation of hearing all difficulties and correcting all mistakes and doing everything everybody wanted him to do. The young man secured enough money to go to Washington, for he was confident that when he once got there, his difficulties would all be corrected and he would be restored to his place, and be provided with the necessary means for return. It was a great morning when he arrived in the capital city. He went directly to the White House, expecting to walk right up and rap on the door, or perhaps walk right in and meet the president in person. Difficulties, however, were in his path. The White House grounds were surrounded by a great stone wall and a high iron fence. Guards stood at the gate, and when he started to go through a guard stopped him. He explained that he had important business with the president, but was not permitted to enter. The guard told him he must have a pass. The young man replied that he knew no one in the city of Washington. But the guard repeatedly refused to let him through. He stepped aside in despair. All his hopes were crushed. He was within sight of having his imagined wrongs righted, but met with insurmountable difficulty. He leaned up against the stone wall and wept. A lad came up to him and asked, "Mr. Soldier, what is the matter?" and the soldier, in his distress and despair, poured out his soul to the little boy. It made a deep impression on the child's mind, and taking the soldier by the hand, he said, "Come on, you may see my papa," and the boy started through the gate with him; but the guard refused to let him enter. The little boy said, "He wants to see my papa, and I want him to see my papa." The guard explained to the little fellow that it was impossible to let anyone through. The little boy said to the soldier, "You wait there and I will go and tell my papa." In a few minutes the president of the United States came out on the porch with his little boy, and the little fellow pointed and said, "There he is;" and the president directed the guard to let the man through. The soldier reached the president of the United States through the president's little son.

We are in a world of sorrow and disappointment, and God's Son has come to us in our distress with His Words of encour-

agement, and through Him, and Him alone, we have access to the Father who will hear us and give us the things we need, and right our wrongs. Thus Jesus taught (John 14:14): "If ye ask anything in my name, I will do it."

And we may expect God to answer only those prayers that will be for our good. He loves us with an infinite love, and wants us to have only that which will be for our profit, and if we, who are evil, know how to give good gifts to our children, we may expect God to give to us those things which will be for our good.

IV. WHY THE GRANTING OF PRAYERS IS DELAYED.

Many good people are confused, and wonder at the long delay in granting their prayers. Many a person has prayed for years for the fulfillment of some great desire, only to wait and wonder why his prayer has not been granted.

One reason, at least, which we may suggest why God does not grant our prayers at once, or may delay them for a period, is to bring out the earnestness in our own hearts. An old saying is, "Come easy, go easy." A thing we get easily we do not treasure. God, therefore, delays the granting of our prayer so that, when it is granted, we may more fully appreciate the blessing bestowed.

And God may sometimes delay the granting of our requests because He knows that it will be for our good. Recall the experience of the Apostle Paul, who was sorely afflicted with something which he called the *thorn* in his flesh. Even this great apostle prayed three times that God would take it away, but God did not take it away. In His infinite wisdom He knew it would not be for Paul's greatest good to remove it. Paul therefore hears the words, "My Grace is sufficient for thee." And God carried him through life, caring for him, but allowing the thorn to remain. God knows what is best for us; we do not. And He may delay the granting of our prayers for a while, because the granting of them would work us harm.

V. TO WHOM SHOULD WE PRAY?

1. THE TEACHING OF THE ROMAN CATHOLIC CHURCH.

Everyone who has looked through the prayer book of the Roman Catholic church is impressed with the character of its prayers. There is "The Litany of the Blessed Virgin Mary," which begins, "We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities," etc. And again: "Hail, Holy Queen, Mother of Mercy, our life and sweetness and our hope, to thee do we cry, poor banished sons of Eve;" or again: "O Queen of Heaven, rejoice, Hallelujah;" or again: "O, Angel of God, to whose care I am committed, by thy supreme clemency;" or again: "Hail, Mary, full of grace;" or: "We turn in

our trouble to thee, Blessed Joseph, and after praying for aid from thy Holy Spouse, we seek with confidence thy patronage also;" "Holy Michael, the Arch-angel, defend us in battle;" and many other prayers of a similar character addressed to the saints and angels.

2. THE TEACHING OF HOLY SCRIPTURE.

In striking contrast with the extended list of persons to whom prayers are addressed in the Roman Catholic church, we have the explicit teaching of our Lord Jesus Christ in Matthew 4:10, where He said to Satan: "It is written, thou shalt worship the Lord thy God and Him only shalt thou serve." In Deuteronomy (10:12) the command was given by God through Moses that the people should serve the Lord, their God, with all their hearts and with all their souls. In the book of Revelation (19:10) John says of an angel who was speaking: "And I fell at his feet to worship him. And he said unto me, See thou do it not; I am thy fellow-servant and of thy brethren that have the testimony of Jesus: worship God." Our prayers are to be directed to God only.

VI. THE RANGE OF PRAYER.

For what may we pray? One of our catechisms most beautifully states, "We may pray for spiritual and temporal blessings for ourselves and for all men." There is nothing that belongs to the welfare of the Christian, whether spiritual or temporal, that we may hesitate to take to God, and if there is anything that we should hesitate to speak to God about, it must certainly be something that we should not do or should not have. The range of prayer includes everything that belongs to the Christian's welfare.

VII. THE PURGING POWER OF PRAYER.

There is nothing that so cleanses the heart as prayer. When one comes into close personal fellowship with the holy and pure God, he cannot retain meanness in his heart.

In a certain home the father would ask different members of the family to conduct the family worship. One day it was the son's turn. He read the Scripture, after which the family knelt, for him to lead in prayer. Then they united in praying the Lord's Prayer. The young fellow's voice rang clear and distinct until they came to the petition, "And forgive us our trespasses, as we forgive those who trespass against us." Here he stopped.

Jumping from his knees, he ran upstairs. The father led in the conclusion of the prayer and then went upstairs to learn why his son had left so suddenly. He found him on the bed crying. The father sat down, and inquired, "What is the matter?" His

son said: "Father, I couldn't go on; the teacher and I had a fall-out yesterday, and I have been so cross at him and I felt so bitter that I couldn't say the rest of the prayer."

Nothing so cleanses the heart as earnest prayer. One cannot pray and harbor meanness and ugliness in his heart. When prayer comes in, sin must go out.

Likewise nothing is so great a force against temptation. Whatever temptation may assail you and however vigorously it may drive you on, the sword that will drive it out of your heart and deliver you is prayer. Its accomplishment is marvelous. Thus the Saviour said to His disciples, "Watch and pray." In like manner, if there ever comes a question in your mind whether a thing is right or wrong, take it to God in prayer, and if you cannot pray for Him to go with you and to bless you in what you are doing, that is evidence that you ought not to do it.

VIII. THE TIME AND PLACE FOR PRAYER.

1. HAVE A SPECIFIC TIME FOR PRAYER.

What is left to a convenient time is never done. In no experience of life is the old saying, "Procrastination is the thief of time," truer than in prayer. Unless we have a specific time for prayer and observe it rigidly, praying is likely to be neglected. We assuredly need God's care and help every day as we enter upon our duties. There should be at least a moment of prayer at the beginning of the day in which we ask God's counsel and direction and help for our duties. There should certainly be a prayer at the close of every day to thank God for what He has done for us; that He has brought us through the day without harm and danger, and that we may come now to the rest of the night and to commend ourselves to His care and keeping.

And not only should there be a specific time, but there should be a specific way. How many persons say their prayers in bed, only to waken up the next morning to find they did not complete their prayer. These bodies of ours need to be brought into subjection also, and to participate in prayer. Get down on your knees and pray. I have never yet heard of anyone who got down on his knees to pray, who wakened up the next morning still on his knees. Let the body have its part with the soul in prayer.

2. THE PLACE OF PRAYER.

We should pray everywhere, but at certain places particularly. There ought to be the prayer at the table. Gratitude commands it. All that we have before us God has given, and he is indeed an ungrateful person who sits day after day and devours his food just as the animal devours its food.

There should be prayer in the family circle. The home needs it. When the family hears the reading of God's Word and kneels

together in the blessed fellowship of prayer, sin will have little chance to abide there. The home will be a better and happier home. It will take on the atmosphere of the very ante-room of heaven itself. Oh, that our homes had more of prayer! Let your home be "a place where prayer is wont to be made."

IX. THE SPIRIT OF WISE PRAYING.

1. SUBMISSION TO GOD'S WILL.

In my former parish a member of the church said one day: "The greatest sorrow of my life was the answer to one of my prayers." She then related the circumstances. She said that when she was a girl, there was a young man in the town whom she loved, but he did not seem to care for her. She began praying about it. That was a very wise thing to do. Would that all our young people prayed for guidance in the selection of their companions. However, she did not pray for guidance. She prayed that God would give her this young man to be her husband.

God's response seemed to be very slow. A few years passed, when she began to be more desperate in her prayers, and finally she told God that, if He did not grant her request, she would not believe in Him any more. She demanded that God should do as she wished. As time went on, the young man became more attentive, and her heart became lighter; the day of the engagement came and she was supremely happy and lived in bliss awaiting the wedding day. They started out together apparently with every evidence of a happy married life. He engaged in a prosperous business with a reputable partner.

But unknown to his partner and family, he indulged in gambling and drinking. I recall the day when his partner said, "You must give me so much or I will give you so much; we can be partners no longer." The young man had become absolutely untrustworthy. Not a thing he said could be believed. His wife had inherited property through a deceased brother. With deceptive promises she was induced to mortgage her home, and he wasted everything she had. No one had any regard for him at all. No one trusted him.

One morning when he came downstairs she prepared him as nice a breakfast as she knew how, and then said: "Will, I want you to pack your grip with your belongings and leave forever. I never want to see you again. You have disgraced me and our children. You have wrecked my life. I can no longer bear the suffering and humiliation. I never want to see you again." It was soon after that she told me: "The greatest sorrow of my life was the answer to one of my prayers."

I recall the incident of a mother, whose babe was exceedingly sick. Kneeling by her baby's bedside, she prayed, "Oh, Lord, you must not take my baby away;" again and again she prayed

the same words. Her baby lived. She never walked. She did not even know her mother. The mother said, "Oh, what a mistake I made!" The greatest sorrow of her life was the answer to one of her prayers.

No situation was ever so desperate as that which our Lord Jesus met in the garden of Gethsemane when His "soul was exceeding sorrowful, even unto death," and out of the depths He prayed with all the earnestness He could command, as He faced the tragedy of dying for the human race: "If it be possible, let this cup pass from me." I have wondered how long a silence there was between that sentence and the one which followed. With the curse of the world's sin about to be visited upon Him, He met it with a resignation and a wisdom that saved the world: "Not my will, but thine be done."

Oh, friends, how little we know. But God knows everything. He is all-wise, He is all love, and He is all-powerful. Let us entrust everything to Him. It matters not how mightily the longing of our soul may urge us on, or how desperate the situation that confronts us may be; it matters not how much may be at stake, when our souls cry out, let us always add, "Not my will, but Thine, O God, be done."

X. THE PARTS OF A PRAYER.

There is no prayer greater than the one which our Lord taught His disciples. For our benefit and assistance in prayer we may, however, remember six points:

1. Praise to God for what He is in His own being and character. We should always keep this in mind, for when we think how great God is, our own imperfections become more real.

2. Therefore, the second part in prayer might be confession of sin.

3. And when we confess our sins and remember how merciful God is, we have the third part of prayer, thankfulness for His many blessings.

4. Then would come petitions.

5. Remember, every prayer should be offered in submission to God's will, and

6. All prayers should be offered in the Name of Jesus.

Lord, teach us to pray.

LECTURE XX

ALL ABOUT BAPTISM

Will a person be saved who has not been baptized? What about immersion? How can baptism benefit a baby? When may a layman baptize and what to do? Why does the Protestant Church have but two Sacraments and the Roman Catholic Church seven? Does one ever have to be re-baptized? Baptism and Confirmation.

INTRODUCTION.

Incident of the mother who tried to get the pastor, and failing to do so, a neighbor woman said she would baptize the baby.

I. WHAT BAPTISM IS.

1. AS DEFINED IN THE CATECHISM.
 2. AN APPOINTMENT OF THREE PARTS—Command, Word, Water.
 3. AN INDISPENSABLE REQUIREMENT TO SALVATION. John 3:5.
 4. A SACRAMENT.
 - A. A Sacrament defined.
 - a. By Lutheran church.
 - b. By Roman church. *Pope's Catechism* (Sheatsley) page 91.
 - B. The number of Sacraments.
 - a. Protestant church—two.
 - (a) Baptism. (b) Lord's Supper.
 - b. Roman church—seven.
 - (a) Baptism. (b) Lord's Supper. (c) Marriage. (d) Confirmation. (e) Ordination. (f) Penance. (g) Extreme unction.
- Last five contrary to their own definition; therefore not Sacraments.

II. THE BENEFITS OF BAPTISM.

1. AS SET FORTH IN THE CATECHISM.
2. AS STATED IN SCRIPTURE.
3. AS CONFESSED IN THE THIRD ARTICLE OF THE NICENE CREED.

III. THE MODE OF BAPTISM.

1. A SUBJECT OF MUCH DISCUSSION.
2. THE THREE MODES IN USE—Immersion, Pouring, Sprinkling.
3. IMMERSION AS A SCRIPTURAL MODE NOT PROBABLE.
 - A. John's baptism was not a Christian baptism. Acts 19:1-5.
 - B. The Greek word "eis" does not mean "under," but "to," "into."
 - C. The catacomb pictures of baptism do not show immersion as the way practiced in the early church.
 - D. The word "baptize" cannot possibly be made to mean "immerse" when used about the BAPTISM of the Holy Spirit. Luke 3:16, Acts 1:5, Acts 11:16.

4. THE CATHOLIC MODE OF BAPTISM—Pouring.
Baptism witnessed in St. Peter's, Rome.
5. THE LUTHERAN MODE—Sprinkling.
Why this mode is preferred.
6. THE LUTHERAN ATTITUDE TOWARD OTHER MODES.
They are recognized; therefore the Lutheran does not re-baptize.
The particular mode of no serious concern, for the amount of water has nothing to do with the efficacy of the baptism.
7. THE SAVIOUR'S BAPTISM BY JOHN COULD NOT HAVE BEEN BY IMMERSION. John's regular baptism was for the remission of sins; Jesus had no sin.

IV. WHO SHOULD BE BAPTIZED.

1. EVERYBODY AND ANYBODY WHO WILL BE SAVED. John 3:5.
2. THE CHILDREN ALSO.
 - A. Children must be spiritually reborn. Ps. 51:5; John 3:3.
 - B. Additional Scripture proof, John 3:5: "Except anyone," etc.
 - C. Sound reason for the requirement. Children have original sin, but there is no original sin in heaven. Some provision is necessary for acceptable admission of children.
 - D. The how of this benefit to children easily understood by other spiritual acts performed for them, universally accepted by all Christians, whereby they are benefitted.
 - E. The proof of the spiritual power of baptism to the child by the per cent baptized to non-baptized of those who unite with the church.
 - F. What is the future of the un-baptized child—is he saved or lost? Is he born with sin or without sin? Ps. 51:5.
 - G. The only safe course.

V. WHO MAY BAPTIZE.

1. THE PROPER PERSON ORDINARILY.
The office of the ministry explained by the relation of the administrator in the family to the other members of the family.
2. THE SPECIAL PERSON UNDER EXTRAORDINARY CIRCUMSTANCES.
The reasonableness of this shown from what is permitted in other acts of life.
3. WHAT SHOULD BE DONE IN SUCH CIRCUMSTANCES BY THE MINISTER.
 - A. Examination of the correctness of such baptism.
 - B. Approve with prayer.

VI. RELATION OF BAPTISM AND CONFIRMATION.

1. THE RELATION INDICATED IN THE WORD "CONFIRMATION."
2. THE PART AND IMPORTANCE OF CONFIRMATION. Acts 6:6; 19:6.
3. CAN A PERSON PROPERLY BECOME A MEMBER OF THE LUTHERAN CHURCH IN ANY WAY BUT BY CONFIRMATION?

VII. IS RE-BAPTISM EVER NECESSARY?

LECTURE XX

ALL ABOUT BAPTISM

Will a person be saved who has not been baptized? What about immersion? How can baptism benefit a baby? When may a layman baptize and what to do. Why does the Protestant Church have but two Sacraments and the Roman Catholic Church seven? Does a person ever have to be re-baptized? Baptism and Confirmation.

A voice over the telephone indicating great distress, implored the pastor to come at once to a home to baptize a baby that was thought to be dying. In less than five minutes we were at the home, and upon arrival were met with the statement from the mother, "I do not know whether the baby has been baptized or not." We could not understand the situation. Only a few minutes before she had begged us to hurry to baptize the baby, and now to be met with the statement that the mother did not know whether or not her baby had been baptized, was certainly puzzling. She stated that she had been trying to get the pastor for more than an half-hour. The baby was lying on the bed, calm, apparently asleep.

The pastor, thinking that she did not understand the attitude of her church toward other denominations, inquired whether she might have gotten the Methodist minister to baptize her baby since she was unable to reach her own pastor. She replied, "No," but gave no further information. I then asked if she had gotten the Congregational minister, and she replied she had not. There was such a mystery about the case that I was greatly perplexed. I then asked her, "Was it not you that sent for me?" She replied it was. I then asked, "What has taken place? How is it that you sent for me, and now that I am here you say that you do not know whether or not the baby has been baptized? What has taken place?"

She replied: "When the baby was in convulsions and I thought she was dying, I was dreadfully distressed at the thought of my baby dying without being baptized, so a neighbor lady said she would baptize the baby."

This threw some light on the situation. I then asked her, "What did the neighbor lady do? Tell me in detail just what was done." She replied, in minute detail, "The neighbor lady went into the kitchen, got a dish, and put some water in it and

came to the baby, put her hand in the water and put it on the baby's head; she put her hand back in the water and put it again on the baby's head, and again put her hand back in the water and then put it on the baby's head. She did this three times." I then asked, "Did she use any words?" The mother replied, "no." I asked, "Did she ask any questions?" The mother replied, "She did not." I then asked: "All she did was to put her hand in the water three times, each time putting it on the baby's head?" The mother replied, "That is exactly what she did." I said to the mother: "And that is all the neighbor lady did: she just put water on the baby's head three times; that was not baptism; baptism is not simply water."

I. WHAT BAPTISM IS.

1. DEFINED.

I reminded this mother of the definition of baptism: "Baptism is not simply water, but it is the water comprehended in God's command, and connected with God's Word.

2. AN APPOINTMENT OF THREE PARTS.

Baptism is, therefore, a divine appointment of three parts: the command to be baptized; the Word, in the Name of the Father and of the Son and of the Holy Ghost; and the visible element, water (Matthew 28:19; John 3:5).

3. AN INDISPENSABLE REQUIREMENT TO SALVATION.

Baptism is not only a divine appointment, but it is likewise an indispensable requirement to salvation. Our Lord Jesus Christ so stated (John 3:5): "Except one be born of water and of the Spirit, he cannot enter into the kingdom of God." No one imagines that one may be saved without being born again. This is the accepted statement of John 3:3: "Except one be born again, he cannot see the kingdom of God." The same words exactly are used in the fifth verse concerning baptism. The word "except," which means there is no other way, and the persons to whom it refers is the word "one": "Except one be born of water," etc.

Does someone ask, "Can God not save one without being baptized?" We would reply, "All things are possible with God." If this building in which we are assembled were to be on fire, God could save me from the fire by taking me through the skylight. All things are possible with Him. He could send His cyclone to tear off the roof and lift me out that way. But I would be exceedingly foolish to expect Him to do it that way. The wise and sane thing for me to do would be to use the exit that has been provided in the church. God can do all things, but He expects us to use His appointed ways and means, and that

person is daring and reckless and foolish who trusts himself to extraordinary and unpromised ways of deliverance. The Word is, "Except one is born of water, he cannot enter into the Kingdom of God." "He that believeth and *is baptized shall* be saved."

4. BAPTISM IS ONE OF THE SACRAMENTS.

A Sacrament, as defined in the catechism, is: "A holy ordinance instituted by God, through which, by means of external and visible elements, He bestows and seals His grace."

There are three things, threfeore, that are essential to a Sacrament: an institution of divine appointment, the visible element, and the heavenly gifts. There are two such appointments, according to our Protestant faith: Baptism and the Lord's Supper. Baptism is an ordinance directly appointed by the Lord Jesus Christ (John 3:5). The visible element is water and the heavenly gifts are the benefits bestowed, namely, "the forgiveness of sins, deliverance from death and the devil, and everlasting salvation to all who believe."

The other Sacrament is the Lord's Supper. It is also a divine appointment, instituted by Christ in the night in which He was betrayed. The visible elements are bread and wine. The heavenly gifts are the benefits pointed out in the words, "Given and shed for you for the remission of sins."

The Roman Catholic church holds that there are seven sacraments, namely, baptism, the Lord's Supper, marriage, confirmation, ordination, penance and extreme unction. But the last five so-called sacraments do not stand the test of their own definition of a Sacrament. In the "Pope's Catechism" (by Sheatsley) we have the same question as in our catechisms, "What is a Sacrament?" The answer is, "A Sacrament is an outward sign of inward grace, or a sacred and mysterious sign and ceremony, *ordained by Christ*, by which grace is conveyed to our souls." Baptism was ordained by Christ. The Lord's Supper was ordained by Christ. Therefore, according to the Roman definition of a Sacrament, they are true Sacraments.

But marriage was not ordained by Christ. That was in existence from the foundation of the world. Confirmation and ordination were never mentioned by Christ, therefore they are not Sacraments, according to Rome's own statement. Penance was never mentioned by the Christ, and the very thing for which penance stands, is not included in the conditions whereby we are saved. And extreme unction, the performance of the last services to the dead, is nowhere mentioned by the Lord Jesus Christ. No visible element is used in any of the following: marriage, confirmation, ordination, penance. Therefore, these so-called sacraments are contrary to Rome's own definition of a Sacrament.

When Luther corrected the false doctrine and fallacies of the Roman church, he rejected those five additional sacraments, and re-established the two that had been held sacred in the church through the centuries.

II. THE BENEFITS OF BAPTISM.

1. AS SET FORTH IN THE CATECHISM.

One of the three essential things to a Sacrament are its benefits or heavenly gifts. These benefits are pointed out in the words: "It works forgiveness of sins, delivers from death and the devil, and gives everlasting salvation to all who believe what the words and promises of God declare."

2. AS SET FORTH IN SCRIPTURE.

That it works the forgiveness of sins is clear from Peter's message on the day of Pentecost (Acts 2:38) when he proclaimed: "Repent and be baptized, every one of you, in the Name of Jesus Christ, for the remission of your sins."

That it delivers from death and the devil and is essential to salvation is clear from the words of our Lord in the last chapter of Mark (16:16): "He that believeth and is baptized shall be saved; but he that believeth not shall be condemned." And Paul also sets this forth in his letter to the members of the church in Galatia (Gal. 3:27): "For as many of you as have been baptized into Christ have put on Christ."

3. AS CONFESSED IN THE CREED.

Then benefits of baptism are also clearly confessed in the Third Article of the Nicene Creed in the words: "I acknowledge one baptism for the remission of sins."

III. THE MODE OF BAPTISM.

1. A SUBJECT OF DISCUSSION.

The mode of baptism has been a subject of much discussion, much more in former times than at present. Volumes have been written on this subject.

2. THE THREE MODES OF BAPTISM.

There are three modes of baptism practiced in the Christian church: immersion, putting one under water; affusion, or pouring the water upon the head of the person to be baptized; and the use of just a few drops of water on the head of the person, called sprinkling.

3. IMMERSION AS THE SCRIPTURAL WAY NOT PROBABLE.

Although the immersionists have been vigorous in their affirmations that immersion is the only right mode of Christian bap-

tism, we believe it is not probable. Those who believe in immersion usually support their belief by referring to John the Baptist, who baptized by the Jordan river. We would remind them, however, that John's baptism was not Christian baptism. In Acts 19 we read that Paul found certain disciples at Ephesus, of whom he asked, "Have ye received the Holy Ghost since ye believe?" They replied, "We have not so much as heard whether there be any Holy Ghost." Whereupon Paul asked, "Unto what then were ye baptized?" And they replied, "Unto John's baptism." Paul then said: "John verily baptized with the baptism of repentance, saying unto the people that they should believe on Him which should come after him." Then he baptized them in the Name of the Lord Jesus. It scarcely need be said, and yet perhaps it ought to be said, that John, who baptized by the Jordan, did not baptize in the Name of the Father and of the Son and of the Holy Ghost. Whatever the service was which he performed it was only a "baptism of repentance."

But it was very different from Christian baptism, for Peter on the day of Pentecost called upon the people to be baptized for the remission of sins. Furthermore, the immersionists lay great stress upon the little preposition "eis," saying that, when Jesus was baptized by John, He went down *into* the water. However, the word "eis" means "to" or "into," but it does not mean "under." Therefore one may go into the water without going under it. The appeal to this little word establishes nothing.

Some years ago, visiting one of the catacombs at Rome, one of our company asked the keeper whether there was any picture on the catacomb walls representing baptism. He replied there was. And when asked what that picture was, he said it was a picture that was evidently put on the walls in the earliest centuries of the church, and was a representation of John performing the service for Jesus, and that Jesus and John were standing in the edge of the water, John in the position of dipping up the water in his hand and pouring it upon the head of Christ. Therefore, the very earliest picture of John's baptism now known does not favor immersion.

The impossibility of baptism meaning immersion is realized when one endeavors to use the word immersion in connection with the baptism of the Holy Spirit. Thus John the Baptist addressed the people (Luke 3:16), "I indeed baptize you with water." Notice, not *in* water, but "with" water. "But one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire." How absurd it would be to translate it thus: "He shall *immerse* you with the Holy Ghost and with fire." And again (Acts 1:5), our Lord directed His disciples to return to Jerusalem after His ascension, telling them that John truly baptized with water, not "in" water, but "with" water, and said, "Ye

shall be baptized with the Holy Ghost," not "in" the Holy Ghost. It is absurd to use the word "immerse" here instead of the word "baptize." If you used the word "immerse," it would read thus: "John truly immersed you with water, and ye shall be immersed with the Holy Ghost not many days hence." And again (Acts 11:16), we have the words of Peter when the Holy Ghost came upon Cornelius: "Then remembered I the Word of the Lord, how that He said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." Substitute the word "immerse" for "baptize" here, and it simply will not fit. This ought to make it evident to any fair-minded person that the word baptize not only does not, but cannot essentially mean immerse.

4. THE ROMAN CATHOLIC MODE OF BAPTISM.

The Roman Catholic church baptizes by affusion, that is, by pouring the water upon the person's head.

A few years ago I witnessed the baptism of a child in St. Peter's at Rome, where the baptismal service was conducted very much as it is in a Lutheran church—except that the priest, using a small vessel, dipped the water from the baptismal font and poured the contents three successive times upon the baby's forehead. He used the words, "In the Name of the Father and of the Son and of the Holy Ghost," just as we do in our churches.

5. THE LUTHERAN MODE OF BAPTISM.

The Lutheran mode of baptism is for the minister to put the fingers in the water, and then place a few drops that cling to the fingers on the person's forehead. From this usage has come the term "sprinkling." This mode is preferred because the amount of water has nothing to do with the efficacy of baptism. The water is applied three times on the head of the subject, as the names of the persons of the Holy Trinity, Father, Son, and Holy Ghost, are spoken.

6. THE LUTHERAN ATTITUDE TOWARD OTHER MODES OF BAPTISM.

The Lutheran church does not re-baptize those who have been baptized either by immersion or affusion (pouring), for the particular mode is of no serious concern. The amount of water has nothing to do with the efficacy of baptism.

7. JOHN'S BAPTISM OF JESUS.

In passing from the mode of baptism, it might be appropriate to say that what is usually spoken of as John's baptism of Jesus could not possibly have been baptism as we understand it. John's usual baptism was a baptism of repentance; but Jesus had no sin of which he needed to repent. That which John, therefore, performed for Jesus was not a baptism of repentance.

What then was it? John was the special forerunner of Christ, called of God to set apart the Christ to the office of the Holy Priesthood, and in doing so, John the Baptist, who knew the Jewish law thoroughly, would not likely depart from that law in setting Christ apart to His holy office. Water was used in that particular act, but it was sprinkled upon the individual. The individual was not applied to the water. It should be kept in mind, also, that John's baptism was not Christian baptism; and, further, that what John did for the Lord Jesus Christ was not the kind of baptism which He administered to others. It cannot be appealed to to bolster up any particular mode of baptism.

IV. WHO SHOULD BE BAPTIZED.

1. EVERYBODY WHO WILL BE SAVED.

Who should be baptized? According to John 3:5, "Except one be born of water and of the Holy Ghost, he cannot enter into the Kingdom of God," it is clear that everyone who will be saved should be baptized. If a new birth is necessary for salvation, then baptism also is clearly necessary.

2. CHILDREN ALSO.

The new birth, born of the Spirit, is universally recognized by all evangelical churches as necessary to salvation. If a new birth is necessary for the child, then baptism is likewise necessary, for, "Except one be born of water," is as comprehensive as, "Except one be born again." Accordingly, we read in Scripture that whole families were baptized: Lydia and her household; the jailer and his household; Cornelius and his household; all of them were baptized when the household became a believing household.

That the statement, "Everyone should be baptized who will be saved," includes children is supported by sound reason. There is no sin of any kind or character or even the taint of sin in heaven, and yet all children have original sin. Thus David said, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." There is not a child born but has that inborn depravity which renders him unable to do good and inclines him to evil. How, therefore, shall this child with original sin be fitted for a heaven in which there is no original sin nor any other kind of sin? Some provision is, therefore, necessary, and that provision has been made in Holy Baptism, which is described as "baptism for the remission of sins."

We are not unmindful that some are asking: "How can baptism be of benefit to children when they do not understand anything that is being said or done?" But we might with equal propriety ask: "How can a child be benefited by the prayers of

his parents or friends, for he does not know anything about what is being said or done in his behalf." The Syro-Phenician mother besought Jesus to heal her daughter, and He healed her because of the mother's faith (Mark 7:26). And again (Matthew 8:5 and Luke 7:10), the Roman officer, sending for Jesus, said, "Speak the word only, and my servant shall be healed." The Lord healed the servant because of the officer's faith. If the Lord Jesus bestowed His blessing in His day because of the faith of someone for another helpless one, how shall He not also bestow His holy gifts in baptism in response to the faith there confessed.

That baptism is of great spiritual benefit to children is abundantly confirmed by the many tests which I have made in my confirmation classes. Year after year I have asked how many have not been baptized in infancy, and how many have been baptized? There has never been an occasion when there have not been more than two who have been baptized in infancy to every one who has not been baptized. Usually the proportion is three to one—three have been baptized in infancy to every one who has not been baptized. The members of these confirmation classes have been gathered from everywhere, and it is significant that those who have completed their course of instruction and who have come to their day of confirmation have numbered more than twice as many who were baptized in infancy as were not thus baptized. This is still more significant when it is realized that more than seventy-five per cent of our city population, from whom these classes are gathered, are not baptized. Thus, the less than one-third in my classes who have not been baptized are from the seventy-five per cent of our unbaptized city population, while the more than two-thirds who are baptized come from the twenty-five per cent of our population who have been baptized. How shall this be accounted for except on the ground that baptism is a distinct power in the life of the child?

Someone asks, "What about the future of the unbaptized child? Is he saved or lost?" We might answer with the other question, "Is he born with sin or without sin?" (Psalm 51:5). Is there any sin in heaven?

But is the unbaptized child who dies in infancy saved or lost? We would answer this in the same way that we answered a question recently, "What about the heathen—are they saved or lost?" Our answer was: "We shall leave that matter in God's hands. He is wise and just and righteous, and does all things well, and it is not a question that we need to solve. Our duty is plainly indicated. We are to take the Gospel unto the uttermost parts of the earth."

So concerning the unbaptized child, we shall leave it in God's hands. It is not for us to say. All things are possible with God.

We know that He is just and righteous and altogether perfect. Our duty, however, is clear. We should have our children baptized.

V. WHO MAY BAPTIZE?

How did the neighbor lady mentioned at the beginning of this lecture come to undertake the baptism of the sick child? What she did was not baptism; but what suggested to her the thought of trying to baptize that child? Would it have been baptism if she had used the proper words?

The proper person for baptism, of course, is the minister of the Church of our Lord Jesus Christ. This is so universally recognized that it needs no discussion; but what about one who is not a minister being qualified to baptize another? Is such an action recognized?

In our Christian faith we accept the universal priesthood of believers. If then there is such a thing as the universal priesthood of believers, it must be possible for one who is not a minister to baptize acceptably. What are the facts?

The office of the Christian minister bears the same relation to all other believers that the administrator in an estate bears to the other members of his family. The parent dies. There must be some administration of that property, so that the estate may be properly looked after and each one receive what is due. The administrator may be and probably is a member of the family, and he is entitled to his certain part of the family inheritance, but for the sake of order and proper care of the heritage, he is the one to administer its interests. In the event that the administrator should become ill and temporarily unable to perform his duties, or should be unexpectedly absent for an extended period of time, some other member of the family might properly look after it, and when the administrator returned, he could and would approve it, and it would be as legal as if he had been present to attend to it himself.

Accordingly, the minister may be disqualified through sickness, or may be absent from his parish, and meanwhile a child might be born that could not live, or one might be taken seriously ill. Then if a minister cannot be secured, some other member of the family of Jesus Christ may, under the circumstances, administer the Holy Sacrament of Baptism. When the minister recovers from his illness or returns from his absence, the baptism should be properly approved by the church, and thus be accepted as a baptism in the fullest and completest sense.

Some time ago a little child was born several miles in the country in the spring of a year when there had been terrific rains, and the bridges were washed out so that it was impossible for them to get word to the pastor, or for the pastor to reach their

home. It was seen that the baby could not live. The nurse, a member of the church, asked the parents to unite with her in the confession of faith, in the words of the Apostles' Creed, and then taking water, baptized the little one in the Name of the Father and of the Son and of the Holy Ghost. The child died, the nurse reported the baptism to the pastor, who learned that it was conducted in the proper manner, and the baptism was entered upon the records of the church as a valid baptism, in every way as valid as if it had been administered by the pastor.

VI. THE RELATION OF BAPTISM AND CONFIRMATION.

This relation is indicated by the word "confirmation." The child has been brought to the Lord in Holy Baptism. Parents or friends have confessed the faith for the little one at the time of baptism, and having come to years of responsibility, and having studied and understood that faith, agrees to it for himself or herself, and thus confirms that faith; and the pastor, in the name of the church and after the manner of the apostles of old, lays his hands upon his or her head in consecration and confers the blessing of the church. It is no idle ceremony. It is of as much efficiency and meaning as the like service was in the early days of the church when the apostles laid their hands upon those who believed and confessed their faith in Jesus Christ.

This service, therefore, includes three elements: instruction; the confirmation of faith publicly, whether it was so confessed by that person's parents when he or she was an infant, or whether it be a confirmation of that faith which has just been understood; and the consecration and blessing of the church by the laying on of hands. Ninety per cent of all Christians in the world have been brought into the church of Jesus Christ in this manner. For myself, I could never be satisfied with membership in the church except in this way.

The Lutheran church throughout the world recognizes and teaches but one way of receiving persons into her membership, namely, by confirmation.

VII. IS RE-BAPTISM EVER NECESSARY?

Is re-baptism ever necessary? This is a serious question for some. Occasionally one insists that he be re-baptized. Re-baptism is not necessary, and is not done unless there is some question about the certainty of former baptism, or about its genuine character. In these cases, however, it is not re-baptism. The expression used by the minister in such instances is, "If you have not been baptized, I now baptize you," etc, according to the regular order for baptism.

The occasion for the more serious question of re-baptism is usually on account of one having fallen into grievous sin and wandered away from God for a time after his baptism, but now desires again to be a sincere Christian. Should any such a person be re-baptized in order to begin an acceptable Christian life over again?

Let us suppose a man made a will in which he specifies that William Smith, who is staying with him, shall receive \$5,000, providing said William Smith is living with him at the time of his death. This man lives a number of years after he makes the will, and during this time William Smith becomes dissatisfied and leaves. If the man had died after Mr. Smith left, Mr. Smith, according to the conditions of the will, would have received nothing. But Mr. Smith concludes, after being away five years, that he would be better off in every way, living with the man whom he had left, and returns. Two days after he returns and takes up his former duties, the man dies. According to the conditions of the will, he receives the \$5,000. The will at no time changed. Smith had changed relationship to it, but having returned to the former relationship, became the full beneficiary.

The situation is similar in baptism. God makes His covenant with us: "He that believeth and is baptized shall be saved." In this way we become sons of God by adoption and heirs of His blessings upon the condition that we are with Him. That covenant (agreement) stands. One may, however, stray away into sin and have little or no fellowship with God for a time. At such a time, according to the condition of God's covenant (agreement), he would not be an heir to the promised blessing.

But he decides to yield himself once again to the Holy Spirit and returns to fellowship with his Lord. Is it necessary for him to be re-adopted? The condition of his adoption has not been cancelled; his faith and life, not God's act, had for the time rendered him unworthy and not entitled to God's blessing. His faith and life once more in harmony with God gives God's blessing to him. Baptism, whereby we become the adopted sons and daughters of God, is not, therefore, necessary a second time, and because not necessary, is not administered.

Let the Word concerning the place of Holy Baptism in our salvation be understood. "Except one be born of water and of the Spirit, he cannot enter into the kingdom of God." "He that believeth and is baptized shall be saved."

LECTURE XXI

ALL ABOUT THE LORD'S SUPPER

Its different names. When instituted. The Roman Catholic teaching. The Reformed teaching. The Lutheran and Apostolic teaching. How frequently to be observed. The purpose and benefits of the Lord's Supper. Who should go. Proper preparation.

INTRODUCTION.

The ignorance of many in the churches regarding the Sacraments of Baptism and the Lord's Supper.

Sacrifice and Sacrament distinguished.

I. THE DIFFERENT NAMES FOR THIS SACRAMENT.

1. THE SACRAMENT OF THE ALTAR. Why so called.

The one great all-sufficient, complete, and therefore last sacrifice for sin was made by Jesus Christ (1 Corinthians 15:3). This sacrifice offered to God provided the greatest benefit for us (Eph. 1:7), which benefit becomes effective to us in this Sacrament. The Altar of Sacrifice on which something was constantly to be offered to God, becomes now the Altar of Sacrament from which something is given to us.

2. THE LORD'S SUPPER. Why so called.

Because it was of His making and appointment.

3. THE TABLE OF THE LORD. Why so called.

Because all are His guests; He served at its institution, and serves now through His divinely appointed ministry.

4. THE HOLY COMMUNION. Why so called.

Because it is a personal appropriation of and communion with Jesus Christ, our Lord.

5. THE EUCHARIST. Why so called.

Because of the character of its blessing. "Eucharist" is from two Greek words, "eu" and "charis." "Eu" means good; "charis" means grace; therefore, Eucharist means a Sacrament full of good grace.

II. THE INSTITUTION OF THE LORD'S SUPPER.

1. THERE WAS NO LORD'S SUPPER IN THE OLD TESTAMENT.

2. THE LORD'S SUPPER WAS INSTITUTED BY CHRIST AT THE CLOSE OF THE CELEBRATION OF THE JEWISH PASSOVER. Luke 22:7-20.

3. IN THE NIGHT IN WHICH HE WAS BETRAYED. Matthew 26:20-29.

III. THE DOCTRINE OF THE LORD'S SUPPER.

1. IN THE EARLY CHURCH. The doctrine of the Real Presence.

2. IN THE MEDIEVAL CHURCH. Departure from the original doctrine formulated by Radbertus about 800 A. D., resulting in the Catholic doctrine of TRANSUBSTANTIATION.

The CAUSE for the departure was the effort to explain the doctrine.

3. AT THE TIME OF THE GREAT REFORMATION AND SINCE.

- A. The Latin and Greek Catholic doctrine of Transubstantiation continued.
- B. The Reformed or Memorial theory invented by Zwingli, the extreme opposite of the Catholic view. The Lord's Supper is regarded merely as a memorial of Christ's death. Both this and the Catholic view are the result of trying to explain the Lord's Supper. The Catholic overdoes it; the Memorial theory rejects the heart and life of the Sacrament and leaves nothing but a shell.
- C. The original Apostolic doctrine restored by Luther. Doctrine of the REAL PRESENCE, which was the only recognized doctrine of the church for the first 800 years, and always believed in by many, though declared to be otherwise by the Roman Catholic church in 1215 A. D.

IV. THE OBSERVANCE OF THE LORD'S SUPPER.

1. IN THE APOSTLES' DAYS.

At first every evening. Acts 2:46; 1 Corinthians 11:20. But on account of abuses, it was observed only on the Lord's Day. Acts 20:7.

2. AT THE PRESENT TIME.

- A. In some Catholic churches, Mass is said and persons receive the Sacrament every morning.
- B. In a few Protestant churches, like the so-called Christian denomination, it is observed every Sunday, but only as a memorial of Christ's death.
- C. In the Lutheran church we observe it quarterly, which preserves its holy character, and yet offers it frequently enough for us to fulfill the holy and beneficial object of the Sacrament.

V. THE PURPOSE OF THE LORD'S SUPPER.

- 1. IT IS A MEMORIAL OF CHRIST'S DEATH. Luke 22:19; 1 Cor. 11:25.
- 2. IT IS A PROCLAMATION OF CHRIST'S DEATH. 1 Cor. 11:26.
- 3. IT IS A SACRAMENT BESTOWING UPON US THE FORGIVENESS OF OUR SINS. Matthew 26:28; Mark 14:24; Luke 22:20.

VI. WHO SHOULD GO TO THE LORD'S TABLE?

All who would be saved. John 6:53.

VII. HOW CAN THE LORD'S SUPPER CONFER SUCH BENEFITS?

VIII. THE COMMUNION RECORD.

Like the "Books" which are opened on the Judgment Day.

IX. REQUIRED PREPARATION FOR THE LORD'S SUPPER.

1 Corinthians 11:28.

If anyone refuses to meet his Lord at the Table of the Lord, in the Sacraments, what chance for favor will there be when he meets Him in the next world?

LECTURE XXI

ALL ABOUT THE LORD'S SUPPER

Its different names. When instituted. The Roman Catholic teaching. The Reformed teaching. The Lutheran and Apostolic teaching. How frequently to be observed. The purpose and benefits of the Lord's Supper. Who should go? Proper preparation.

We have arrived at the climax of all holy appointments—the Sacrament of the Lord's Supper. Although observed universally throughout the Christian world, it must be regretfully acknowledged that many professing Christians know little or nothing about it. As a Sacrament it is a divinely appointed ordinance, instituted by Jesus Christ, through which, by means of the visible elements of bread and wine, God bestows and seals His grace.

In considering this subject, we must distinguish between a sacrifice and a sacrament. The Old Testament is full of references to sacrifices. They were offered by man to God. A sacrifice always expresses this relationship. It is something from man to God. Prayer, therefore, is sacrificial in its character, it is offered by man to God. The Gloria Patri belongs to the sacrificial, it is praise by man to God. The Gloria in Excelsis, praise to God, is sacrificial. Hymns of worship and praise and petition are sacrificial. They are rendered by man to God. Whatever is offered or rendered or directed by man to God is called sacrificial.

A sacrament is of the direct opposite movement. It is something from God to man. Anything that conveys God's purposes or messages or blessings to man is sacramental. The Word, whether it be the written Word, the spoken Word, or the visible Word, is sacramental, for it is making known God's purposes to man. Baptism and the Lord's Supper are Sacraments because they bring to us God's grace or gift. We understand, therefore, that a thing is sacrificial when it is from man to God; sacramental when it is from God to man.

I. THE DIFFERENT NAMES FOR THIS SACRAMENT.

The first name usually given is the "Sacrament of the Altar." There are many references in the Old Testament to the altar, and in the Old Testament the altar is always connected with sacrifice. Here it is the Sacrament of the Altar. The change from the sacrifice of the altar to the sacrament of the altar is most interesting and illuminating.

In the Old Testament days God provided a most unique and impressive way to teach His people the wickedness of their sins, and the way of forgiveness.

The head of the family was directed to select a lamb one year old, without spot or blemish and, with his family, take it to the priest to be sacrificed on an altar for their sins.

With perfect propriety we may imagine, that as the family came to the altar, the family on one side and the priest with the lamb on the other, many children would inquire of their fathers, "What is the man (priest) going to do with our lamb?" To which the father would reply, "We have all thought naughty things, and said naughty things, and done naughty things, and the lamb is going to die for them."

The children might reply, "But the lamb hasn't done anything naughty." The father would then explain, "That is just it; he hasn't done anything naughty; but our God in heaven has ordered that our innocent lamb must die in our place for our naughty thoughts, words and deeds."

We can well imagine some child saying, "Are our naughty thoughts, words and deeds so wicked that our innocent lamb must die for them?" And his father would tell him, "they were just that wicked."

We can imagine with what dread and shuddering and even perhaps tears for their lamb, the children would watch the priest kill their lamb and offer it upon an altar as a sacrifice to God for their sins. It was a most vivid way of impressing the wickedness of evil in life, and its forgiveness.

In the fullness of time God sent His Only-begotten Son into the world, as the "Lamb of God" to be the one great, all-sufficient, complete, and therefore last sacrifice for the sin of mankind (1 Corinthians 15:3). He was not offered upon the same kind of an altar as the lamb, but His sacrifice was made upon a cross. The cross, therefore, was His altar.

In every Lutheran church properly constructed, there is an altar to express the sacrificial character of worship, and upon it belongs properly a cross as the representation of the altar upon which the last great and complete sacrifice for sin was made. The sacrifice by the Lord Jesus Christ was made for man's sin (Ephesians 1:7), and that man might have forgiveness of his sin, life and salvation, our Lord Jesus Christ appointed a new institution, by which and through which forgiveness of sin might become a reality to His children (Matthew 26:28). That appointment, then, which brings to us the blessings and benefits of that great Sacrifice of the Altar is a Sacrament. As it brings to us the blessing and benefits of the Altar of Sacrifice, it becomes a Sacrament of the Altar.

This Holy Sacrament is likewise called the Lord's Supper because it was of His appointment, and because it was instituted at the ancient supper time.

It is also called the Table of the Lord because we are all guests at that table. Our Lord served at its institution and serves now through His divinely appointed ministry.

It is also called the Holy Communion because it is a personal appropriation of, and communion with, the Lord Jesus.

Another name that is very significant is the Eucharist. The word Eucharist is from two Greek words, *eu* and *charis*. *Eu* means good, *charis* means grace. Therefore Eucharist means a Sacrament full of the good grace of God.

II. THE INSTITUTION OF THE LORD'S SUPPER.

There was no Lord's Supper in the Old Testament. It is a new ordinance instituted by our Lord Jesus Christ at the close of the celebration of the Jewish Passover (Luke 22:7-20) for the new purpose of bringing the benefits of His sacrifice to the children of men. It was instituted on Thursday evening before His crucifixion, or the night in which He was betrayed (Matthew 26:20-29). Like baptism, it is essential to our salvation.

III. THE DOCTRINE OF THE LORD'S SUPPER.

1. IN THE EARLY CHURCH.

During the first 800 years of the early Christian church there was but one teaching concerning this holy Sacrament. The words of the Lord Jesus Christ at its institution were understood and accepted in their plain meaning. The natural elements were bread and wine. The communicants received sacramentally the body and blood of our Lord Jesus Christ. It was the doctrine of the REAL PRESENCE.

2. IN THE MEDIAEVAL CHURCH.

About the year 800 a departure began. A theologian by the name of Radbertus formulated an existing indefinite theory, in an effort to explain how the body and blood of Christ could be received in the sacrament. He declared with very positive conviction that when the priest consecrated the bread and the wine, a miracle took place, so that the bread was no longer bread, but became the literal flesh of Christ, and the wine was no longer wine, but became the literal blood of Christ. This newly emphasized theory was argued in the Christian church for over 400 years, when a council of the Catholic church in 1215 declared that this "miracle theory" was to be the belief of the Roman church. This new doctrine is called Transubstantiation. The substance

of bread is declared to be changed into the literal flesh of Christ, and the substance of wine is declared to be changed into the literal blood of Christ. This is the doctrine of the Roman Catholic church today. Wherever a priest in the Roman church consecrates the bread and the wine for the Sacrament, the Catholic believes that this miracle has taken place.

At about the time this new theory was officially adopted by the Roman Catholic church, the church adopted another departure by withholding the cup from the laity. During the first 1130 years of the Christian church the communicant received both the bread and the wine. When this new theory became the doctrine of the Roman church, her theologians advocated that the bread, which had become the flesh of Christ, contained some of the blood also, and therefore it was not necessary to give the cup to the laity. They also hold that the cup should be withheld from the laity because the blood of Christ, which it now contained and which was so precious, might be spilled. Accordingly, from the year 1130 the Roman Catholic church administered the communion to the laity in one kind only.

3. AT THE TIME OF THE GREAT REFORMATION AND SINCE.

At the time of the great Reformation A. D. 1517, Dr. Martin Luther attacked this doctrine which had been formulated by Radbertus and which had become the established doctrine of the Roman church, and declared that the bread remained bread and the wine remained wine; which, of course, was the fact, and that the communicant received sacramentally only, the body and blood of Christ. He declared that for the first 1130 years the communicant had received both the bread and wine, and he, therefore, began to teach the original doctrine of the Lord's Supper which had been taught for the first 800 years, and re-introduced into the church the communion of both kinds as our Lord Jesus Christ instituted it (Matthew 26:26-28).

In the year 1522, five years after Dr. Martin Luther had issued his great proclamation in the Ninety-five Theses, a minister in Switzerland by the name of Zwingli, introduced a reformation in that country. He likewise attacked the Roman Catholic invention, declaring that the natural sense of taste proved that the Roman miracle theory was untrue; but, like Radbertus of the Roman church, he also undertook to explain the Sacrament. In Zwingli's explanation we find a new meaning attached to the word "is"—namely, that it may mean represent, and therefore the bread *represents* the body of Christ and the wine *represents* the blood of Christ.

It was as subtle a perversion as the miracle theory of Radbertus. This *representation* theory has become the doctrine of a considerable portion of the Protestant church. In opposition to this theory, we ask, where else does the word *is* ever mean

represent? If I say, *This is a watch*, that does not mean that this instrument *represents a watch*. If I say, *This is a man*, or a wife says, *This is my husband*, it does not mean that *this represents a man*, or *this represents my husband*. The word "is" is always a statement of fact, and in no other single place does the word ever mean, or is ever interpreted to mean, *represent*. It is a complete perversion of its meaning to say the word *is* means *represent*. Our Lord Jesus Christ was stating a fact when He took the bread and blessed it and gave it to His disciples, saying, "Take, eat, *this is my body*," and when He took the cup and gave it to them, saying, "Drink ye all of it. This cup *is* the New Testament in my blood."

These words of the Lord Jesus Christ in their plain, straightforward and simple meaning express exactly the doctrine that is so firmly adhered to by the Lutheran church, and as has been said, it was the only doctrine of the Christian church for the first 800 years. The name given to this particular, straightforward interpretation of our Lord's Words is "THE REAL PRESENCE." It is beautifully stated in the explanation by Luther in his small Catechism: "The Sacrament of the Altar is the true body and blood of our Lord Jesus Christ, under the bread and wine, instituted by Christ Himself for us Christians to eat and drink."

Thus, from the time of the great Reformation, there have been three doctrines of the Lord's Supper: First, the Roman Catholic doctrine that a miracle takes place when the priest consecrates the elements whereby the bread becomes the literal flesh of Christ and the wine becomes the literal blood of Christ, which doctrine is called *Transubstantiation*. The second doctrine is the Reformed or Memorial Theory invented by Zwingli, the extreme opposite of the Roman Catholic view; according to this view, the Lord's Supper is merely bread and wine used in a special service as a memorial of Christ's death. Both this and the Catholic view are the results of trying to explain the Lord's Supper. The Catholic overdoes it. The memorial theory minimizes the Sacrament. It rejects the very heart and life of the Sacrament and leaves nothing but a shell. The third is the doctrine of THE REAL PRESENCE, the original Apostolic doctrine, restored by Martin Luther, the only doctrine of the church for over 800 years and always believed by many, though declared as too limited by the Roman Catholic church in the year 1215 A. D.

IV. THE OBSERVANCE OF THE LORD'S SUPPER.

1. IN THE APOSTLES' DAYS.

In the beginning of the Christian church the disciples observed the Lord's Supper every evening (Acts 2: 46; 1 Corinthians 11: 20). It was their custom to meet and have supper together.

This was followed by a religious service which closed with the Sacrament of the Altar. It was observed so frequently because they understood that through this Sacrament they had the remission of their sins. Certain good-for-nothing fellows became members of the church in Corinth in order that they might get their evening meal for nothing; and to carry out their pretenses they remained for the after-service and partook of the Lord's Supper without any purpose or meaning or profit, but rather to their condemnation. On account of these abuses the Sacrament was administered only on the Lord's Day.

2. AT THE PRESENT TIME.

At the present time the Sacrament is observed by many Catholic churches every morning. In a few of the Protestant churches, like the so-called Christian denomination, it is observed every Sunday, but only as a memorial of Christ's death.

In our Lutheran church we observe it four times a year, although in some instances it is observed more frequently. This practice preserves the holy character of the Sacrament and yet offers it often enough to realize its beneficial purpose.

V. THE PURPOSE OF THE LORD'S SUPPER.

The purpose of the Lord's Supper is threefold. It is a memorial of Christ's death (Luke 22:19; 1 Corinthians 11:25). It is a proclamation of Christ's death (1 Corinthians 11:26). It is a Sacrament by which through faith in Christ we receive the forgiveness of our sins (Matthew 26:28; Mark 14:24; Luke 22:20).

In answer to the question, "Of what use is such eating and drinking?" Luther says: "It is shown us by these words, 'Given and shed for you for the remission of sins'; namely, that in the Sacrament forgiveness of sins, life and salvation are given us through these words. For where there is forgiveness of sins, there is also life and salvation." To the question, "How can bodily eating and drinking do such great things?" he answers: "It is not the eating and drinking, indeed, that does it, but the words which stand here, 'Given and shed for you for the remission of sins.' These words are, besides the bodily eating and drinking, the chief thing in the Sacrament; and he who believes these words, has what they say and mean, namely, the remission of sins."

VI. WHO SHOULD GO TO THE LORD'S TABLE?

1. ALL WHO WOULD BE SAVED.

The Words of our Lord in connection with the institution of this Sacrament make this plain. In Luke 22:19 the injunction

is: "This do in remembrance of me." In Matthew 26:17 it is: "Drink ye ALL of it." In both Matthew and Luke the blessing is stated, "For the remission of sins." Every Christian, therefore, who is faithful to the Lord Jesus Christ will certainly be faithful in the reception of the Holy Sacrament. Our Lord's statement in John 6:53 may likewise indicate who should receive it, for the Lord Jesus in that verse states, "Except ye eat of the flesh of the Son of man and drink of His blood, ye have no life in you." In brief, all who are Christians and who would be saved should receive this holy Sacrament.

VII. HOW CAN THE LORD'S SUPPER CONFER SUCH BENEFITS?

Does anyone ask, "Why is it necessary for one to receive this Sacrament? Cannot forgiveness of sins, life and salvation be received independently of and apart from this Sacrament?"

That question may be answered by an example in daily life. The whole earth is full of electricity, but it does not become of service until some electric generator has generated it and put it upon a wire, which conveys it to light our houses or to supply power to drive our machinery. There is no possible way for me to appropriate the electricity except through the generator.

Forgiveness of sins, life and salvation are the infinite blessing secured by the Lord Jesus Christ in His infinite sacrifice, but they do not become available to me except in His divinely appointed ways, one of which is the Sacrament of His Supper. If I will have that infinite blessing I must receive it in His way; otherwise it will not be mine. The Holy Supper is a divinely instituted means of grace, a way through which God's gifts come to us.

VIII. THE COMMUNION RECORD.

Where a record of attendance at Holy Communion is kept, the spiritual life of the members of a congregation is reflected in that record. One who is in a living fellowship with Christ will always be present at His communion unless providentially prevented. When a member of the church receives this Sacrament intermittently, it is evident that he does not have a living realization of the sacrifice of his Lord and Saviour and of the benefits of the Sacraments to his life; it indicates that sin is prevalent in that life. And when one neglects this Holy Sacrament several times, it indicates a declining spirituality. The Communion record, where one is kept, is therefore like "The Books" that will be opened on the great day of the Lord, out of which will be read the Christian faith and life of those who have professed the Name of Jesus Christ.

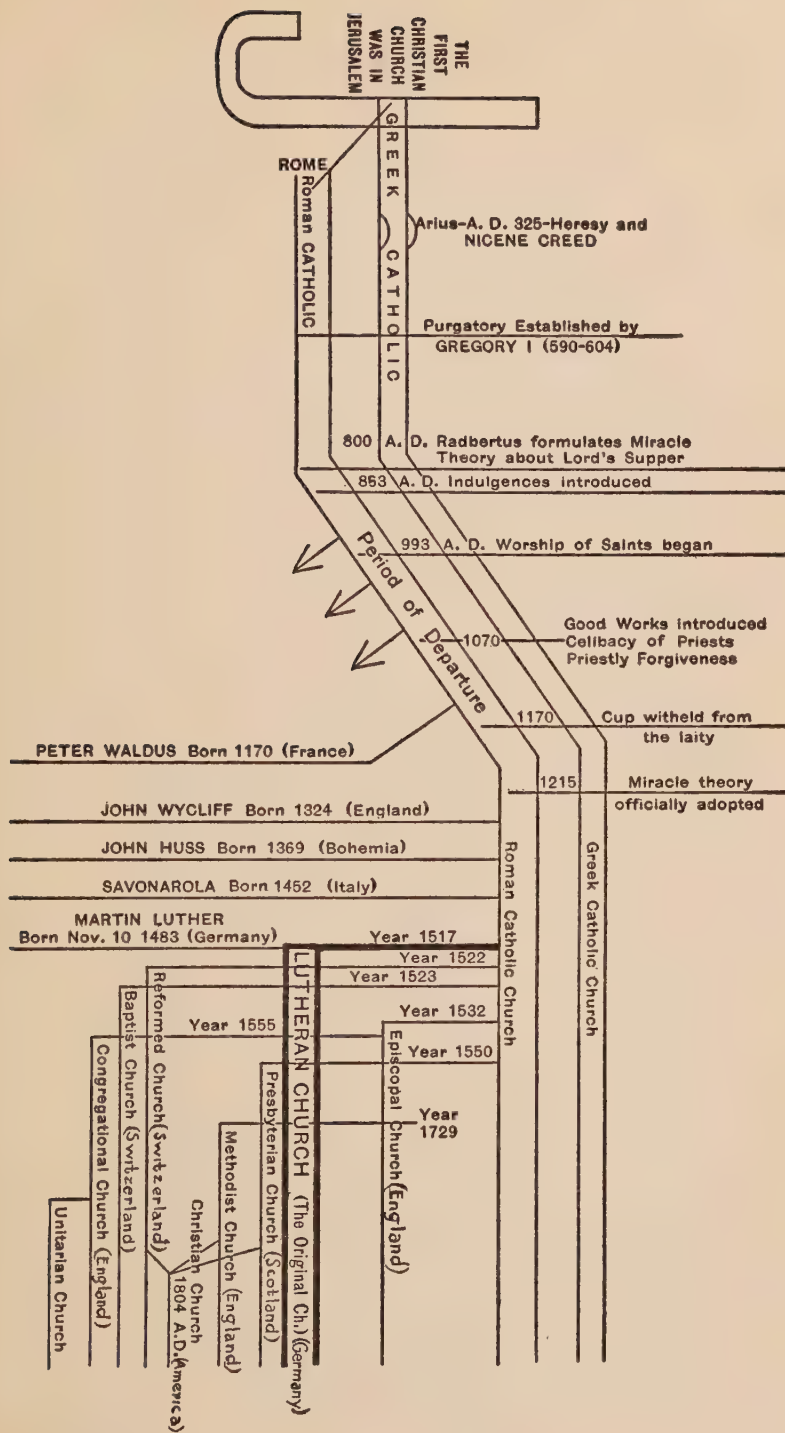
IX. REQUIRED PREPARATION FOR THE LORD'S SUPPER.

The very character of this Holy Sacrament forbids a careless observance of it, and the benefits which it bestows call for a proper state of mind and heart in order to receive them.

This Holy Sacrament does not operate like medicine. Its benefits, so infinite in character and indispensable to our salvation, are dependent upon a proper state of mind and heart. Paul, therefore, admonishes the Christians of Corinth (1 Cor. 11 : 28) : "Let a man examine himself, and so let him eat of that bread and drink of that cup." This examination is to be a diligent inquiry into the reality of our repentance, faith and holy living.

Such an examination will always reveal distressing shortcomings. It will make one fear his unworthiness. Satan often seizes this conviction, and turns it to his own benefit by making men and women believe that they are thereby unfit to receive the Holy Sacrament. It is well that we should understand that this is Satan's work, for the right to commune never depends upon our perfectness, but on our felt need of the Saviour's mercy and forgiveness, and our willingness to accept and follow Him.

Every Christian should attend the service of preparation in order that he may the better realize his own shortcomings and the great need of God's forgiveness. This is true and proper preparation for receiving the Holy Sacrament.



LECTURE XXII

THE HOLY CATHOLIC (CHRISTIAN) CHURCH

Magnificently begun, sadly perverted, gloriously restored. The origin of the chief Protestant denominations.

The church of our Lord Jesus Christ was born in Jerusalem on Pentecost ten days after our Lord ascended to heaven. Peter preached the sermon; 3,000 persons were converted; and "the Lord added unto the church daily such as were being saved." This new faith in Christ Jesus spread rapidly, and within thirty years churches were established throughout the Holy Land, Asia Minor and southern Europe. One of these many churches was located at Rome, which became the head of the great Latin church known today as the Roman Catholic church.

It is frequently stated by Roman Catholics that their church is "the original church," and they often "get by" with their claim because Protestants have not looked into the facts.

The original Christian church was located at Jerusalem and Greek was the language used. So thoroughly Greek was the beginning of the Christian church that all the Books of the New Testament were written in Greek. The Greek Catholic church was therefore the first church so far as language and organization are concerned. How absurd for the Roman Catholic to claim that his church is the original church! The church at Rome was only one of many churches that came into being during the first thirty years after the founding of the first Christian church at Jerusalem.

As already stated, the growth of this new faith was rapid from its marvelous beginning on Pentecost. Its path, however, was not a primrose path. During the first 270 years, beginning with that monster of iniquity, Nero, emperor of Rome, and concluding with that brutal tyrant Diocletian, another Roman emperor, the church experienced ten most terrible persecutions. The custodian of one of the catacombs outside of Rome tells the visitors today that a million Christians who died for their faith during the first three hundred years are buried here. This may be some exaggeration, but it indicates something of the opposition, hatred and persecution which the early Christians endured in the early part of the Christian era.

A new day came to the Christian church when Constantine the Great ascended to the throne of the Roman empire. In compliance with an oath which he had taken on the battlefield that, if

God would give him the victory, he would become a Christian, he was baptized into the Christian faith and manifested a real sympathy towards the church.

No sooner, however, had one great obstacle disappeared than another appeared. The pastor of a church in Alexandria, Egypt, Arius by name, began preaching that the Son was not the equal of the Father. The ability of the man and the shrewdness of his argument captivated the ministry in all parts of the Christian world, and the church was threatened with wreckage from within. The culmination of the controversy resulted in the Council of Nice in 325, from which Council has come the great Nicene Creed. It took some time before the discussion was silenced, even though the church had declared itself officially; but the church, as an organized body, maintained its original character and proceeded in a fairly straightforward course of doctrine and practice for nearly 800 years. Then was launched a period of great departure.

The first innovation was the effort to explain the presence of the body and blood of Christ in the Lord's Supper. The subject had been much discussed for some time. Paschasius Radbertus, about 800 A. D., formulated these discussions into the first clear statement by affirming that, when the priest consecrated bread and wine a miracle took place, so that they were no longer bread and wine, but the literal flesh and blood of Christ. This discussion of the Lord's Supper continued, the theory of Radbertus receiving greater favor from time to time, until in 1215 the Roman Catholic church, at the fourth Lateran Council, declared that "this miracle theory," was, is, and shall be the doctrine of the Roman Catholic church. It is known as Transubstantiation.

The second great innovation was the doctrine of indulgence, which developed into such an outrageous, profane and wicked practice in the beginning of the 16th century. It had its origin in the war of the Christians against the Mohammedans about the year 853. The Mohammedans taught that any Mohammedan killed in battle against the Christians, having paid "the greatest price," the sacrifice of his life, would be saved. The Roman Catholic authorities met it with the same doctrine in their church.

When the first step was taken, the second was easy to make. Anyone who contributed a large sum of money to the defeat of the monstrous Mohammedans must likewise receive divine favor from God, and from that day it degenerated until it became a gross traffic in souls, launched and managed by a banking firm in southern Germany, for fifty per cent of the receipts that should be gained from the sale of such indulgences, which was nothing more than little pieces of paper supposed to be blessed by the pope, which one might buy for a certain price and present to his priest for the forgiveness of his sins.

The third official innovation by the Roman Catholic church, formerly adopted by the Greek Catholic church in 789, was the worship of saints, about the year 993.

The fourth great departure was accomplished by Pope Gregory VIII, a man of commanding ability, and one of the shrewdest of all the Roman Catholic prelates, who exercised great influence as a cardinal from 1050, and pope from 1073 to 1085. He converted the doctrine of indulgences of that day into the doctrine of good works. He introduced the celibacy of the priesthood (that priests must not be married) on the theory that the church should require all the time and efforts and energy of its minister. For the first 1,000 years of the Roman church her priests were married, just the same as in the Protestant church of today. Gregory also established the priestly forgiveness of sins.

Another great departure was in 1170 when the cup at the Lord's Supper was withdrawn from the laity. It is well to remember that for 1140 years the communicants had received both the bread and the wine.

These innovations of those 400 years, which were so new and contrary to everything that had existed in the church during the first 800 years, became established principles and practices in the Roman Catholic church, and are still her principles and practices.

The Greek Catholic church, while not following in every detail the practice of the Roman Catholic church, has followed it to a very considerable extent. Neither the Greek nor the Roman Catholic church, therefore, is in doctrine or principle the original apostolic church.

II. THE GREAT RESTORATION.

Not all men, however, were in sympathy with this departure from the original faith. In the year 1517 a young priest by the name of Martin Luther, who was then a professor in the University at Wittenberg, Germany, without any thought of breaking with his church, wrote out ninety-five statements attacking certain practices and departures from the apostolic faith in the Roman Catholic church. He nailed those statements or theses on the door of the Castle Church, a church that was attached to a castle in the town of Wittenberg, and therefore called by that name. The designation Castle Church also distinguished it from the City Church.

Luther's only thought was to purify and correct certain abuses in the church. He struck at the miracle theory of the Lord's Supper as impossible and untrue. He attacked the sale of indulgences as outrageous and immoral. He declared the worship of saints to be entirely unscriptural. He proved the doc-

trine of purgatory to be a poor invention; he showed from Holy Scripture that the doctrine of salvation by good works was a doctrine of the devil; that the celibacy of the priesthood was the fountain of immeasurable corruption; that priestly forgiveness was illogical, impossible and unscriptural; that the withholding of the cup from the laity was contrary to the very institution of the Sacrament of the Lord's Supper, and many other matters of more or less importance.

In other words, he swept away the innovations that had marked the complete departure of both the Greek and Latin Catholic churches from their original course, and, in doing so, restored the true apostolic church which had pursued its steady course for the first 800 years. The Lutheran church, which came into existence as the church of the pure, unperverted faith of the apostles, is, in fact, the true, original apostolic church in doctrine and practice.

Luther was not the only man, however, who raised his voice against the innovations in the Roman Catholic church. As early as 1170 Peter Waldus, a Frenchman, whose soul had been stirred by the Spirit of God, was bold enough to declare that saints should not be worshipped, that purgatory was a fable, that the Sacrament should be received in both kinds, and that priestly forgiveness was impossible. He caused the four Gospels to be translated into the French language. The Roman church determined to silence him. He was obliged to flee for his life and spent his latter days hiding among the mountains. Historians declare that as many as 100,000 of his followers were at one time and another put to death. His followers were called the Waldenses.

In 1342 John Wyclif was born in England. He was also stirred by conditions in the church, and attacked the idling and begging monks, the abominable doctrine of indulgences and the adoration of relics. He declared that Peter had no pre-eminence over the other apostles and that the pope at Rome had no power to forgive sins. He translated the Bible into the English language.

The pope was not powerful enough in England to secure Wyclif's death, though he left no stone unturned to effect it. John Wyclif, therefore, died a natural death; but some thirty years after he was dead, the Roman church, at the Council of Constance, 1415, declared him a heretic. Because he had been buried in Catholic ground and was now declared a heretic, they dug up his bones and burned them, and scattered the dust on the water of the river Thames.

In 1369 John Huss was born in Bohemia. His soul was stirred against certain corruptions which he had observed in the church. He attacked in particular the wretched doctrine of indulgences,

the doctrine of purgatory and the ungodly conduct of the priests and denied the unconditional supremacy of the pope. The Roman Catholic church at the Council of Constance in 1415, after having declared Wyclif, though dead, to be a heretic, condemned Huss and rewarded his efforts at purification by actually burning him to death.

In 1452 a child was born in Italy and named Savonarola. When he grew to manhood, he attacked the corruptions in the church, denounced wickedness everywhere, attacked Rome as the hotbed of all manner of sins, and declared that the church had perverted the Scripture. After a stormy contest with civil and ecclesiastical authorities, he was finally condemned to death by the Roman church, was literally hung, and his body cut down and burned in the street.

The power, therefore, which was set against Martin Luther, when he endeavored to correct the abuses of the mediaeval church, was a power against which no man had been able to stand. The Roman church determined to do with him as she had done with the other four great pre-reformers. She cited him to appear before a diet or council at Worms, and demanded of him that he take back what he had said. This gathering is said to have included more nobility and high ecclesiastical authorities than was ever assembled before or since. It was here, on the 18th of April, 1521, that Luther defied the power of the Roman Catholic church by refusing to take back what he had said or written. He was the first man in a thousand years who dared to say "no" when the Roman Catholic church said "yes," and yet remain alive.

Luther was born, and died, in a town he never lived in. He was born November 10, 1483, at Eisleben, Germany. His parents had come to this place on rather an extended visit on account of his father being out of work, and while they were there he was born. His death in this same town occurred unexpectedly. He had been requested and urged by the three counts of Mansfeld, brothers who lived in Eisleben, to mediate their difficulties. Because of his personal regard for them, he responded to the request and went from his home city, Wittenberg, to meet with the counts in Eisleben. He suddenly became ill, and died there on February 17, 1546. Thus came to a close the greatest life since the days of the apostle Paul. He was the instrument of God, and was mightily used to reform the Church of Jesus Christ and to bring it back to its original purity in doctrine and life.

October 31, 1517, when he nailed the ninety-five theses or statements, correcting certain abuses in the church, on the door of the Castle Church at Wittenberg, Germany, is called the birthday of the Protestant Reformation. It was that event which started the movement that has resulted in such a mighty triumph for the pure faith of the gospel.

III. HOW THE OTHER PROTESTANT DENOMINATIONS CAME INTO EXISTENCE; AND WHAT THEY REPRESENT.

1. THE ORIGIN OF THE REFORMED CHURCH (Switzerland).

Five years after Luther's attack upon the corruptions and false doctrines of the Roman Catholic church, and one year after he made his great stand and defense at the diet at Worms, Zwingli broke with the Roman Catholic church in Switzerland. The power of the pope had been so affected by the gigantic reformation in Germany that the reformation in Switzerland was much more easily accomplished. Zwingli, however, was not content with the reformation of doctrine and principles which Luther had accomplished. Like Radbertus, in the year 800, Zwingli undertook to explain how the body and blood of Christ could be a reality in the Lord's Supper. In his effort at explanation he invented a new and unheard of meaning for the word "is," defining it to be "represent." Accordingly, where the Lord Jesus said, "This is my body, this is my blood," Zwingli made it to read, "This represents my body, and this represents my blood." But the word "is" is always used as a statement of fact and never means "represent." Zwingli was successful, however, in giving it that meaning in the Lord's Supper, and many accept that meaning today; yet there cannot be found anywhere justification for such a perversion of the word "is."

In the diagram (page 255) showing the origin of the different Protestant denominations, I have brought the reformation accomplished by Zwingli as far to the one extreme as the Roman Catholic church was on the other. The church which Zwingli established in the Reformation in Switzerland has been known ever since as the Reformed Church.

2. THE ORIGIN OF THE BAPTIST CHURCH (Switzerland).

As soon as it was evident that Zwingli's break with the Roman Catholic church would be successful, some men, who had secretly been advocating immersion as the only correct mode for baptism, met in the year 1523 and effected an organization emphasizing immersion. Like Luther and Zwingli, they repudiated the corruptions of the Roman Catholic church, and they further adopted Zwingli's invention concerning the Lords' Supper. They declined to specify the universal creeds of the Christian church, the Apostles' and Nicene, in their articles of faith.

Accordingly, in the diagram we show the Baptist church as a break-off of the Roman Catholic church, and because they went even farther in some things than Zwingli, we have brought their line below the place occupied by the Reformed church.

3. THE ORIGIN OF THE EPISCOPAL CHURCH (England).

In 1532 Henry the Eighth, king of England, started a movement which resulted in what is now called in this country, the Episcopal church. The movement, however, did not have its origin in any religious conviction. Henry the Eighth had grown tired of his wife and wanted to divorce her that he might marry another. Since he was a member of the Catholic church, he sought permission of the pope to accomplish his unholy purpose. Be it said to the credit of the pope, he refused to give Henry the Eighth permission to commit so wicked a deed. Henry the Eighth, however, determined not to abide by the decision of the pope.

The reformations in Germany and Switzerland had given the pope so much trouble that Henry felt that he was safe in doing as he pleased. Accordingly, he decided to sever all connection with the pope at Rome. He forbade every Catholic priest in his kingdom, under penalty of severe punishment, to have any relation whatever with the pope. He determined to rename the church to distinguish it from the Roman Catholic church. The name chosen was the "Church of England." Henry declared himself to be the head of this church. All matters were ordered to come to him, and his word was the final authority.

Fifteen years before this time Henry the Eighth had written a savage attack on Luther for daring to lift his voice against the pope, and for this savage attack the pope had conferred upon Henry the title, "defender of the faith." Now Henry was as bitter against the pope for selfish reasons, as Luther had ever been in the interest of truth. Having a common enemy, Henry sought the assistance of Luther to bring about a reformation in England, and when Luther could not respond personally to the request, Henry requested that Luther permit him to have Philip Melancthon, Luther's great supporter and helper in the reformation in Germany. But, Luther could not spare this man.

Accordingly, Henry selected a number of his priests and sent them to Germany and to Switzerland to study the Reformation in those two countries and to bring it back to England as they found it there. When the priests returned, they brought the confession of the Lutheran church, the Augsburg Confession, and the purified services of the Lutheran church, and when they assembled to write out the confessions and to prepare the services for the church of England, they incorporated verbatim certain articles of the Augsburg Confession, and adopted the communion service, the vesper service, the matins, the collects and epistles, almost word for word as Luther had prepared them for the church of the Reformation in Germany.

The Episcopal Church in America sprang from the Church of England, and gets its name from its form of government, an

episcopacy, a government by bishops. There are two tendencies in the Episcopal church. One is the low church, the other the high church. The low church is more like the Lutheran church. The high church is more like the Roman Catholic. Priests from the high church part of the Episcopal church are again and again found entering the Roman Catholic priesthood.

In the diagram we show that the Episcopal church broke off from the Roman Catholic church in the year 1532. We do not bring the line as far down as that of the Lutheran church because the Church of England, or the Episcopal church, did not depart as far and completely from the Roman Catholic church as does the Lutheran.

4. THE ORIGIN OF THE CONGREGATIONAL CHURCH (England).

Soon after the break from the Roman Catholic church was effected in England by King Henry the Eighth, there were certain men who were not satisfied even under the new conditions. They had been restless for some time, and now decided that the time had come to assert their inclinations. They disliked all manner of ecclesiastical government. They wanted to have their organizations independent.

Accordingly, in 1555, different groups of such independently disposed persons met and effected associations. They rejected all forms of church authority. They affirmed the right of each association to decide what it should believe. As the result of such independent action, they have developed a liberality of thinking which refuses to be bound by any organization or to be limited by any specific confession of faith. It is the loosest and most disjointed of all the organized churches. In reality it stands for nothing. Its different associations may hold to any view. It is known in this country as the Congregational church. It gets its name from the fact that each congregation is a law unto itself.

I know a man personally who declares that he does not believe the Bible to be the Word of God, that he does not believe in the Deity of Jesus Christ, that he does not believe in the resurrection or the ascension of Jesus Christ, and yet he is a trustee in a large Congregational church. The Congregational church has no creditable ecclesiastical standing among the great bodies of the Christian faith, because it stands for nothing definite.

5. THE ORIGIN OF THE PRESBYTERIAN CHURCH (Scotland).

While the great change was taking place in England, the heart of a great Scotchman was set on fire by the Holy Spirit. Encouraged by the success of the reformation in Germany, Switzerland and England, he boldly attacked the corruptions of the Roman Catholic church in Scotland, and when threatened with death be-

cause of his stand, exclaimed, "Give me Scotland or I die." John Knox was this great hero, used of God to purify the church of Scotland.

He accomplished his reformation in 1560, and is the founder of the great historic Presbyterian church. John Knox, like Luther, swept aside the false doctrines and the corruptions of the Roman Catholic church and preached mightily the doctrines of the true apostolic church. The Presbyterian church is not greatly different from the Lutheran church. It requires one to be well versed in theology to explain their doctrinal differences. The Presbyterian church, like the Lutheran church, holds to the Word of God as the only infallible rule of faith and practice, and also accepts the great universal confessions of the Christian church, the Apostles' and Nicene Creeds.

In the diagram we show that the Presbyterian church is a reformation from the Roman Catholic church, and we bring the line down just a little below the line of the Lutheran church, in order that there may be room to write the word "Presbyterian" therein. In doctrine these two great historical churches are very similar. There is some difference in practice. It gets its name from its form of government, a government by presbyters.

6. THE ORIGIN OF THE METHODIST CHURCH (England).

One hundred and sixty-nine years passed after the reformation in Scotland before any other great change took place; but about that time the hearts of two men in the Episcopal church were stirred. One of them had been reading Luther's "Introduction to the Epistle to the Romans." He felt that the Episcopal church, of which he was a member, had become so formal that it lacked vital spirituality. These two men began by preaching the Word whenever opportunity presented. They preached on the streets, they preached in houses, they preached wherever a group of people would assemble. They were forbidden to preach in churches and were ridiculed by the standpatters of the Episcopal church for their zeal and earnestness, who also ridiculed their methods. Those who allied themselves with these men were sneeringly laughed at as "Methodists;" but out of that movement, the date of which is 1729, came a new life and organization known as the Methodist church, which has been an evangelical force of outstanding character for almost two hundred years.

The great men who founded the Methodist church were John Wesley and George Whitefield. Their cause was greatly aided by Charles Wesley, the sweet singer and hymn-writer.

The doctrine of the Methodist church is not greatly different from that of the Lutheran and Presbyterian churches. They have, however, emphasized experimental religion and a method of revival to such a degree as to neglect instruction, and have even charged that the Lutheran church did not believe in con-

version. They have, in recent years, changed their attitude and method of work, so that they no longer hold their camp meetings and great revival services, and are now urging instruction for their people.

In the diagram we show the Methodist church breaking off from the Episcopal church in 1729, and we bring the line below the Lutheran and Presbyterian churches on account of their extra emphasis on experimental religion to the exclusion of the quieter type of religion, and because in their doctrine of the Lord's Supper, they hold the view of Zwingli.

7. THE ORIGIN OF THE UNITARIAN CHURCH.

The loose and disjointed Congregational denomination became too strict even for some of its members. Its policy, however, only bore a natural fruit, for it emphasized the liberty of the individual believer. Accordingly some persons who exercised that liberty by rejecting parts of the Bible, the Deity of our Lord Jesus Christ and the doctrine of the Holy Trinity, banded themselves together in 1794 in what is known as the Unitarian church. It really has no place in the family of churches because in its denial of the Deity of Christ it denies the very foundation principle of Christianity. It is a perfectly legitimate offshoot, however, of the lax Congregational church.

8. THE ORIGIN OF THE CHRISTIAN DENOMINATION.

There is one more church that should be mentioned. A member of the Presbyterian church who was dissatisfied with that denomination, and a member of the Methodist church who was dissatisfied with his denomination, and a member of the Baptist church who was dissatisfied with his denomination, held a meeting in 1804, and organized what was first called the Campbellite church, named after one of its leaders, Alexander Campbell; afterwards renamed the Disciples, and again renamed the Christian church.

It decries all creeds and claims to hold only to the Bible. But even in that declaration it commits itself to a creed, for a creed is what one believes. The creed of that church is, therefore, the Bible only. It is to be commended for its adherence to the Word of God, but on account of the imperfection of human understanding, there are likely to be many varied interpretations of the Holy Scripture. We are warned by the Scripture itself against individualism in the Bible, for "no scripture is to be of private interpretation." In the diagram this church is placed along with those churches which hold more or less to Zwingli's view of doctrine and practice.

We have thus accounted for the principal denominations or communions. But someone says, I do not see Mormonism included in the list. The answer is that Mormonism is not an out-

growth from any denomination, and with its doctrine of polygamy and its claims to special revelation in addition to the Bible, it has no place in the family of Christian churches.

Another remarks, "You have not mentioned Christian Science." We answer that Christian Science is not a development from any church. It is the outgrowth of the brain of Mary Baker Eddy, who frankly declares in *Science and Health*, page 361, "Jesus Christ is not God." Her leading lecturers make the same denial. It has no baptism and no Sacrament of the Lord's Supper. Its teachings are everywhere in conflict with the plain teaching of the Bible, and approaches sacrilege when Mrs. Eddy declares on page 55, "This Comforter, the Holy Ghost, I understand to be divine science."

Christian Science has no place among the family of churches, for it is an institution that does not teach salvation through Jesus Christ, God's Only-begotten Son.

In this outline we have given the origin of the various churches, and have shown by historical facts that the Lutheran church is in doctrine and practice the original apostolic church, which has been blessed of God until the number of her members exceeds that of all other Protestant denominations combined. Her confession of faith is the one solitary system of doctrine in which not a single sentence has been changed. The Augsburg Confession now stands, like the Apostles' and Nicene Creeds, as a great expression of Christian faith that abides, because it is founded upon the truth and is itself the truth.

THE END.

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